

Diplomatic Edition and Comparative Study of the
Poṣadhasthāpanavastu of Mūlasarvāstivāda Vinaya



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Summary

This thesis is concerned with one chapter of the *Mūlasarvāstivāda Vinayavastu* namely *Poṣadhasthāpanavastu*. There are four different sections of this thesis: the diplomatic edition of *Mūlasarvāstivādivinaya Poṣadhasthāpanavastu*, the Tibetan comparative edition, a translation, and an analysis in comparison with the *Pāli Khandhaka*. The diplomatic Edition of MSVP is made based on the Gilgit manuscript dated around seventh to tenth century CE. There are three different xylographs compared of Tibetan *poṣadhasthāpanavastu*, i.e., Derge, Lhasa and sTog. The comparison between MSVP and Pākh.Kd made clear that there are some significant differences in the two parts that I have inspected in detail.

Regarding the *uddāna*, I found the reason why they put two *uddāna* in MSVP. The *uddāna* used by *Mūlasarvāstivādin* are very different from that of *Pāli* tradition. It might well be that *Mūlasarvāstivādin uddāna* served as a reference to the unabridged text, enabling the readers to find that *sūtra*, in contrast to the *Pāli* tradition that uses *uddāna* for the sake of reciting and memorizing. As for the grounds of suspension, I found that both traditions base their grounds of accusation with the *āpatti* prescribed in the *vinaya* and the *vipatti*. These *vinaya* rules are also connected and can be grouped into those *vipattis* too. However, there are two *vipattis* that need to take into account differently that is to say, *śīlavipatti* and *drṣṭivipatti*. Practically, only *śīlavipatti* seems to be the core grounds of suspension; nonetheless, it is not likely we will have the suspension of *uposatha/poṣadha* nowadays.

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Abbreviations

Ang IV	Aṅguttara-Nikāya (Sattaka-Nipāta, Aṭṭhaka-Nipāta, and Navaka-Nipāta), The Pali Text Society (Hardy, 1958) // Uposathasutta is located in Aṭṭhaka-Nipāta, Mahā-Vagga, XX, pp. 204-8
BHS	Buddhist Hybrid Sanskrit
BHSD	Buddhist Hybrid Sanskrit Dictionary (Edgerton 2004 [1953])
BHSG	Buddhist Hybrid Sanskrit Grammar (Edgerton 2004 [1953])
D	Derge / sDe dge
Dutt	Gilgit Manuscripts, Vol. III (Dutt 1984 [1943])
FE	Facsimile Edition
H	Lhasa
ms	manuscript
MSV	Mūlasarvāstivāda Vinaya
MSVP	Mūlasarvāstivāda Vinaya Poṣadhassthāpanavastu based on Facimile Edition of Gilgit Buddhist Manuscripts (Vira, Chandra 1959) as well as Vinaya Texts (Clarke 2014)
MW	A Sanskrit English Dictionary (Monier Williams 2011 [1899])
P	Pāli
Pākh.Kd	Pātimokkhaṭṭhapanakkhandhaka in The Vinaya Piṭakam in Pāli, Vol. II The Cullavagga (Oldenberg 1880)
PTSD	The Pali Text Society's Pali-English Dictionary (Davids, Stede [1921-1925])
S	sTog

Skt	Sanskrit
Tib	Tibetan
Ud	Udāna, The Pali Text Society (Steinthal, 1982) // Ud5.5 is referring to the Uposathasutta, which is located in Sonatherassa Vagga (Vagga 5), the fifth story 5 , pp. 51-56
Uv	Udānavarga (Bernhard, 1965)
Vin II	The Vinaya Piṭakaṃ in Pāli, Vol. II The Cullavagga (Oldenberg 1880)

PART I

DIPLOMATIC EDITION & COMPARISON with the TIBETAN text

Aim and Scope

In this thesis, I will look at one chapter of the *Mūlasarvāstivāda Vinayavastu* (MSV) namely *Poṣadhasthāpanavastu*. I intend, first of all, to undertake a diplomatic edition of this MSV from the Gilgit manuscript, which is the only known manuscript of the *Mūlasarvāstivādavinaya Poṣadhasthāpanavastu* (MSVP) as a main work in this thesis.

This diplomatic edition is a transcription of a single manuscript. Its aim is to exactly reproduce an original version of the surviving manuscripts as accurately as possible in Roman letters, which includes spelling, punctuation, deletions, insertions, and other alterations. This is different from the facsimile edition which merely reproduces the appearance of the original texts through the use of photographic or digital images. It is also different from a critical edition since it does not attempt to construct a text by means of all available evidence. A critical edition requires the collation of the different manuscript witnesses to produce the best text rather than to copy a text.¹ To my knowledge, there exists only one manuscript of this *vastu* hence it is impossible to undertake a critical edition at this time.

Secondly, I will compare the Tibetan xylographs on this part of the MSV with the *Sanskrit Poṣadhasthāpanavastu*. The *Mūlasarvāstivāda Vinaya* in the Tibetan Canon is the most complete version kept and transmitted to us; also these Tibetan recensions the MSV closely, as stated by Gnoli, “the vinaya of the Mūlasarvāstivādin is the only *vinayapiṭaka* translated into Tibetan in the reign of K’ri sroñ lde btsan, between the end of the 8th century, and the beginnings of the 9th century. The translation is quite literal and extremely

¹ “Types of Editions”, accessed 12 February 2015, http://isites.harvard.edu/fs/docs/icb.topic453618.files/Central/editions/edition_types.html.

accurate.”² Next, I will translate into English and clarify the role in the *Poṣadhashthāpanavastu* as comprehensibly as possible. Lastly, I will analyse two aspects of MSVP, namely *uddāna* and **the grounds of suspension (of poṣadha)** in comparison with *pāli* text. As for *uddāna*, I hope to find out whether they share the same origin, and what relation they have to the text as a whole. As for the suspension, I hope to explain the system that lies behind the list in MSVP that represents the *Mūlasarvāstivāda* tradition in comparison with *pāli* tradition. In that chapter, I will also argue why the *pāli* text should be used as point of comparison.

Materials Used

The facsimile edition of Gilgit manuscript has been firstly published by Raghu Vira and Lokesh Chandra. The manuscript is of the *Vinayavastu*, and the *Poṣadhashthāpanavastu* is a chapter/section of this manuscript. The *Poṣadhashthāpanavastu* (MSVP) is published in Part 6 of *GILGIT BUDDHIST MANUSCRIPTS (Facsimile Edition)*³, published in August 1974. This publication contains this *Poṣadhashthāpanavastu* of *Mūlasarvāstivāda Vinaya* as folio 211v9-214r5, which is erroneous. Clarke’s new Facsimile edition gives the correct number which begins at folio 311v9 and end at 314r5.⁴ Dr. Nalinaksha Dutt also has this *poṣadhashthāpanavastu* in his *Gilgit Manuscripts Vol. III*, printed in *devanāgarī* script.⁵

In addition to the Sanskrit manuscript, the *Poṣadhashthāpanavastu* can also be

² Raniero Gnoli and T. Venkatacharya, *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, vol. vol. 49 (Roma: Is.M.E.O., 1977), xxiii.

³ Raghu Vira and Lokesh Chandra, *Gilgit Buddhist Manuscripts* (New Delhi: International Academy of Indian Culture, 1959).

⁴ Shayne Clarke, ed., *Vinaya Texts (Gilgit Manuscripts in the National Archives of India Facsimile Edition Volume I)* (New Delhi: The National Archives of India, 2014), 68.

⁵ Nalinaksha Dutt, *Gilgit Manuscripts*, 2nd ed., vol. III Part 3 (Delhi: Sri Satguru publ., 1984).

found in Tibetan Xylographs. This makes it possible to undertake the comparison with the Gilgit Sanskrit version. The Tibetan *Poṣadhashthāpanavastu* has the passage *gso sbyon gźag pa'i gži sdom ni* as the opening narrative. I only worked on three editions (xylographs) i.e., sDe dge (D GA 182a3-186a7), sTog (S GA 244b2-250a7) and Lhasa (H GA 273a3-280a3). I compare the *gso sbyon gźag pa'i gži* (*poṣadhashthāpanavastu*) in these three editions.

Moreover, a *Pāli* parallel is in the *Pāli Vinaya Khandaka* in the *Cullavagga* (the “Lesser Division” of the *Vinaya*) namely, *Pātimokkhaṭṭhapanak-khandhaka*. Yet it is not in a total agreement with the Tibetan parallel. These *Tibetan* and *Pāli* passages allow for a better understanding and shed light on what systematic notion it might contain at *Poṣadhashthāpanavastu*.

Preliminaries

Truly, the *Vinaya* is important because it is a regulatory order for the monastic community or the *saṃgha*. Its position in the canonical texts is called *Vinaya Piṭaka* and it functions as a framework for all *bhikṣus* (monks) to behave rightly as well as righteously. If a *bhikṣu* transgresses prescriptive discipline, such *bhikṣu* will be regarded as having committed an offence. He will thus be disciplined in accordance with the specific rule as it is prescribed in the *Vinaya*. That includes, on the one hand, serious crime i.e. *pārājika*⁶ which results in the disassociation⁷ of that *bhikṣu* from the *saṃgha*. On the other hand, the *Vinaya* contains various miscellaneous rules, which require a confession from misbehaved *bhikṣu*. In regard to the confession for miscellaneous guilt, the

⁶ Note that all *vinayas* except the *Theravāda* have the *sikṣādattaka* penance. See Shayne Clarke, ‘Monks Who Have Sex: Pārājika Penance in Indian Buddhist Monasticisms’, *Journal of Indian Philosophy* 37, no. 1 (2009): 3–8.

⁷ Cf. FE Raghu Vira and Lokesh Chandra (Volume I *Prātimokṣasūtra*: folio 1 line 5-6):
...ayam api bhikṣuḥ pārājiko bhavaty asaṃvāsyah

*poṣadha*⁸ observance is made for the purity of *bhikṣu saṃgha*. It is said, traditionally, that the *uposatha* day is for “the purifying of the defiled mind,” which will bring about peacefulness and tranquility. During *poṣadha* day, *bhikṣus* at each monastery assemble and recite the *Prātimokṣasūtra*⁹ in order to reflect on what they did and review what is to be done by this *Prātimokṣasūtra*. In practice before the recitation begins, *bhikṣus* will also confess any transgressions of the disciplinary rules to another *bhikṣu* or even the *saṃgha*. And that procedure was done, is done, and will be done in the *poṣadha* (*P uposatha*) ceremony. As for the *poṣadha* ceremony, it will be able to maintain its function as long as the *saṃgha* is virtuous, and by keeping the *saṃgha* in such condition. It needs to make sure that individual *bhikṣu* is altogether pure, before attending the *poṣadha* ceremony.

Background

Historically, Buddhism remains its longevity for more than two thousand years. The teaching of its master is kept securely under his disciples from generation to generation. The *dharma*¹⁰ (*Skt*) and *vinaya* are regarded as the most significant features surviving nowadays. *Dharma* can be referred to the discourses of the Buddha or his disciples as called in the canon *sūtra*¹¹ (*Skt*) whereas the *vinaya* is the monastic code or discipline of Buddha’s disciples i.e., *bhikṣu* (*Skt*)¹² and *bhikṣuṇī* (*Skt*)¹³. These *dharma* and *vinaya* here are extremely consequential in terms of Buddhist survival.

At the very beginning of Buddhist era, the *vinaya* is transmitted from generation

⁸ *uposatha* (*P*)

⁹ *Pātimokkha* (*P*)

¹⁰ *dhamma* (*P*)

¹¹ *sutta* (*P*)

¹² *bhikkhu* (*P*), Buddhist monk

¹³ *bhikkhuni* (*P*), Buddhist nun

to generation by means of oral transmission.¹⁴ Later on, it had been written and recorded into birch bark, palm leaf, etc. However, its survival of such record for more than two thousand years inevitably resulted in various versions of the written texts by means of its propagation. It is generally accepted that the beginning of *sūtra/sutta* and *vinaya* compilation officially started from the First Council. In regard to this *vinaya* compilation, some confusion might emerge as, according to Pāli tradition, Pākh.Kd mentions that the Blessed One (Buddha) addressed the monks (*bhikkhus*), saying: “Now, I, monks, henceforth will not carry out the **Observance**¹⁵, I will not recite the Pātimokkha; now you yourselves, monks, must henceforth carry out the **Observance**, must recite the Pātimokkha.”¹⁶ It becomes clear then that the *uposadha*¹⁷ ceremony played an important role since Buddha was still alive. Although one might ask then, what is this *pātimokkha* referring to? Since it seems that the collection of both *Sutta* and *Vinaya* had been compiled after the great passing away of the Buddha (*mahāparinibbāna*).

It might be of some value to state the background of how Buddhist Councils became momentous in terms of Buddhist literature, particularly the *Vinaya*. After *mahāparinibbāna*, again in Pāli tradition, *Mahākassapa* one of the Buddha’s chief disciples at that time proposed to have had the council in order to organize and agree upon the content of the Buddha’s teachings. While the assembly was having the chanting (*saṅgīti*), if there arose disagreement(s) in between, *Upāli* answered questions regarding the *vinaya* whereas *Ānanda* answered the Buddha’s discourses. The disciplinary rules regarding monastic

¹⁴ K. R Norman, *Pali Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hinayana Schools of Buddhism* (Wiesbaden: Harrassowitz, 1983), 7–9.

¹⁵ Observance is meant *Upasadha*: na dānāhaṃ bhikkhave itoparaṃ **uposathaṃ** karissāmi pātimokkhaṃ uddisissāmi, tumheva dāni bhikkhave itoparaṃ **uposathaṃ** kareyyātha pātimokkhaṃ uddiseyyātha; Vin II 240, 26-9.

¹⁶ I.B. Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, vol. V (Cullavagga) (London: Luzac & Company LTD, 1963), 336.

¹⁷ *Skt. poṣadha*

life then came into existence, as Prebish called them (the *Prātimokṣa* and the *Karmavācanās*) “paracanonial Vinaya literature”¹⁸. So it seems that this paracanonial Vinaya prescription must have come into existence since the time of the Buddha.

It is generally accepted that the first council took place in *Rājagṛha*, India; approximately the fourth or fifth century BCE.¹⁹ Even though it is not entirely clear whether this council is a historical event or a fiction; it is widely agreed by most scholars that the second council and the following were historical events. It is especially the Second council that took place in *Vaiśālī*, which preceded the first schism in early Buddhism. The *Vaiśālī* council occurred about a hundred years after Buddha’s *parinirvāṇa*. Prebish noted, “Almost all scholars agree that this council was a historical event.” Many scholars mark this council the first great schism in Buddhism, stating that the *Mahāsāṃghikas* and *Sthaviras* separated into two groups. However, Prebish does not think the council is related to the schism since the *Mahāsāṃghikas* only mention the tenth point, and no *Vinaya* mentions any schism.²⁰

From then on, the tradition speaks of eighteen early Buddhist schools; yet there are merely six schools that the *vinaya* text has come down to us. The *vinaya* of *Sarvāstivādin*, *Dharmaguptaka*, *Mahīśāsaka* and *Mahāsāṃghika* exist in Chinese. The *vinaya* of the *Pāli School* remains its language known as ‘*pāli*’²¹ and *Mūlasarvāstivādin* has Sanskrit manuscript i.e., the collection found near Gilgit, as well as both Chinese and Tibetan translations. According to Schopen,

¹⁸ Charles S. Prebish, *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins* (University Park: Pennsylvania State University Press, 1975), 10.

¹⁹ Robert E. Buswell, *Encyclopedia of Buddhism* (New York: Macmillan, 2004), 188.

²⁰ Charles S. Prebish, ‘Buddhist Councils and Divisions in the Order’, in *Buddhism: A Modern Perspective*, ed. Charles S. Prebish (University Park, 1975), 23–5.

²¹ *Pāli-bhaṣā*: language of the canon, possibly the language used as the lingua franca of the Buddhists of Eastern India, and not different from the language of the *Hāthigumphā* inscriptions, see discussion in Norman, *Pali Literature*, 1–7 (esp.5).

the *Sarvāstivāda-vinaya* was translated into Chinese at the beginning of the fifth century (404-405 C.E.) as well as the Vinayas of the Dharmaguptakas, the *Mahīśāsakas*, and the *Mahāsāṃghikas*; whereas, the *Mūlasarvāstivāda-vinaya* was translated later on. The Pāli Vinaya's date is not confirmed but attested by Buddhaghosa's fifth-century commentaries.²²

It is generally known that the composition of *vinaya* can be categorized into *sūtravibhaṅga* and *skandhaka*. The term *sūtravibhaṅga* is literally translated as "analysis of a *sūtra*". Hence, it is a detailed analysis concerning the offences recorded in the *prātimokṣasūtra* (a list of *bhikṣu* and *bhikṣuṇī*'s rules); it contains eight sections on the different categories of offences, which discuss each of the *prātimokṣa* rules. As also noted by Hirakawa, *vinaya prātimokṣa* seems to be very old; the rules themselves were called *sūtras*, as well as the explanations of such rules were called *sūtravibhaṅga*.²³ Rules found in *sūtravibhaṅga* is regarding, for instance shoes, robes and the use of vehicles. In addition to these rules, procedures and ceremonies (*karman*) were formulated and came to involve the greater part of the chapters (*skandhaka*) in the *Vinaya-piṭaka*. The *skandhaka* contains the regulations pertaining to the organization of the *saṃgha* as well as additional rules regulating conduct of individual *bhikṣu*. The *skandhaka* regulates the details of acts and ceremonies prescribed in the *karmavācanās*. This *karman* is to be used in order to manage the *saṃgha*.

Position and Importance of Mūlasarvāstivāda Vinaya in Regard to the Poṣadhasthāpanavastu

As to the *Mūlasarvāstivāda*, it was one of early Buddhist schools of India; its

²² Gregory Schopen, *Buddhist Monks and Business Matters* (Honolulu: University of Hawai'i Press, 2004), 94.

²³ Akira Hirakawa, *A History of Indian Buddhism: From Sakyamuni to Early Mahayana* (Honolulu: University of Hawaii Press, 1990), 70.

origins and relationship with *Sarvāstivāda* is obscure. According to Frauwallner, the name *Mūlasarvāstivāda* appears from the 7th century onwards; *Sarvāstivāda* is employed as group-name, then *Mūlasarvāstivāda* is the name of one of the schools forming this group but the name itself could mean “the original *Sarvāstivāda*,” which might indicate the group as the original community or simply the school that is credited with preserving the old pure teaching.²⁴ The comparative studies of the *Vinayaṭṭaka* of both schools reveal that what was later called the *Mūlasarvāstivāda*vinaya are older than the *Sarvāstivāda*vinaya, and even older than the most other *Vinayaṭṭakas*.²⁵ However, Skilling remarks that *Mūlasarvāstivāda* literature is uniform, well-edited, well-organized, and vast; and that can merely arise from a council promoted by learned and broad-minded monks, with the use of a huge body of literature.²⁶ That means MSV literature must have come into existence quite later.

Frauwallner’s study shows that the origin of *Mūlasarvāstivādin* was in *Mathurā* as the home of its text while the *Sarvāstivādin* was at *Kaśmīr*. It strongly reflects that these two communities are utterly independent from each other. *Gandhāra* and *Kaśmīr* were converted at the time of Aśoka. Whereas *Mathurā* is an ancient Buddhist zone and its communities go back at least to the times of the second council.²⁷ Skilling also notes that the MSV Vinaya literature translated into Tibetan has strong connections with Kashmir, but the colophon of the *Vinayasūtra-vṛtti Abhidhyānasvavyākhyāna nāma* describes its author

²⁴ E. Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, vol. 8 (Roma: Is.M.E.O., 1956), 25–6.

²⁵ Charles Willemsen, Bart Dessein, and Collett Cox, *Sarvāstivāda Buddhist Scholasticism* (Leiden: Brill, 1998), 87–8.

²⁶ Peter Skilling, *Mahāsūtras: Great Discourses of the Buddha: Critical Editions of the Tibetan Mahāsūtras with Pāli and Sanskrit Counterparts as Available*, vol. II (Oxford: Pali Text Society, 1997), 103.

²⁷ Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, 8:24–41.

Guṇaprabha as an Ārya *Mūlasarvāstivādin* from *Mathurā*.²⁸ However, Lamotte believes that the *Mūlasarvāstivādin vinaya* did not originate from an ancient Buddhist community established in *Mathurā*, somehow it was just an immense compendium of *vinaya* composed in order to complete *Sarvāstivādin vinaya* and that was probably compiled in *Kaśmīr*.²⁹ However, Schopen relates *Mūlasarvāstivādavinaya* in pre-Kuṣān and Kuṣān North India. He also mentions that the old inscriptions of the Sarvāstivādins were widely spread across Northwest India, so was the *Mūlasarvāstivādavinaya* i.e., “the Original Vinaya of the Sarvāstivādins” or “the Vinaya of the Original Sarvāstivādins.”³⁰

There are four major sections of the *Mūlasarvāstivāda Vinaya* i.e., *Vinayavastu*, *Vinayavibhaṅga*, *Kṣudrakavastu* and *Uttaragrantha*. These texts are preserved in Tibetan Canon, there are 13 volumes containing nearly 4000 folios. It is also preserved in Chinese Canon, as well as recent discovery of *Vinayavastu Sanskrit* manuscript found near Gilgit.

The *Vinayavastu* contains seventeen chapters³¹, each referred to as a *vastu*.

1. *Pravrajyā*, admission into the order
2. *Poṣadha*, monthly confessional ceremonies
3. *Pravāraṇā*, the festivity at the end of the rainy season
4. *Varṣā*, the monks’ retreat during the rainy season
5. *Carma*, the use of sandals and other objects made of leather
6. *Bhaiṣajya*, medicines
7. *Cīvara*, clothing

²⁸ Skilling, *Mahāsūtras*, II:104.

²⁹ Etienne Lamotte, *History of Indian Buddhism: From the Origins to the Śaka Era* (Louvain-la-Neuve: Université catholique de Louvain, Institut orientaliste, 1988), 178.

³⁰ Schopen, *Buddhist Monks and Business Matters*, 25.

³¹ The *Skandhaka* section is varied among Vinaya schools, Pāli Canon contains twenty-two sections

8. *Kāṭhina*, the distribution of monastic garments
9. *Kośāmba*, quarrels among the monks as was the case at Kauśāmbī
10. *Karma*, conditions of validity in the ecclesiastic procedure
11. *Pāṇḍulohitaka*, disciplinary measures taken in the community
12. *Pudgala*, ordinary procedure against light offences.
13. *Pārivāsika*, rule of conduct during the period of probation and *mānāpya*³²
14. *Poṣadhashthāpana*, exclusion of the monk from the confessional ceremony
15. *Śayanāsana*, residence and furniture
16. *Adhikaraṇa*, procedure for settling disputes
17. *Samghabheda*, schism

Prebish's *A Survey of Vinaya Literature*³³ provides thorough details on each tradition, including that of *Mūlasarvāstivādin*.

The *Poṣadhashthāpanavastu* concerns, in general, objections against the participation of *bhikṣus* in the *Poṣadha* observance. The subject is introduced by the conversation between the head of *Samgha* and the *upadhivārika*³⁴ on the former's use of psychic vision (*divyena cakṣuṣā*) for determining (an) impure *bhikṣu(s)*. The Buddha granted several valid reasons to suspend a *Poṣadha* assembly. The main reason, according to the description, is that the *bhikṣu* taking part in the *Poṣadha* was not pure from transgressions of the rules of the *Vinaya*. However, the impurity of accused *bhikṣu* must be correctly ascertained, and no supernatural power can be involved; therefore, no conviction should be claimed by hearsay or suspicion. An introduction on the

³² BHSD sv, 'mānāpya' (neuter) (popular etymology for mānatva) only mānāpyam, imposed for six days after completion of the *mūlapakarṣa* (*parivāsa*, period of probation); penance, imposed for six days as penance for a *saṃghāvaśeṣa* offence (serious offence).

³³ Charles S. Prebish, *A Survey of Vinaya Literature* (Taipei: Jin Luen, 1994).

³⁴ This term is somewhat ambiguous so the term will be discussed later on.

five kinds of members in a *saṃgha* has been included and concluded here in MSVP.

Existing Works to the Poṣadhassthāpanavastu

As of now there exists no analysis of the *Poṣadhassthāpanavastu*. There are some works related to the *Poṣadhassthāpanavastu*. I mentioned earlier that there is a similar narrative namely, *Pātimokkhaṭṭhapanak-khandaka*. A plot in the *Poṣadhassthāpanavastu* is somewhat similar to *Pātimokkhaṭṭhapanak-khandaka*³⁵; at the beginning of the story line it occurred the conversation between Buddha and Ānanda since Buddha did not recite the *Pātimokkha* to the *bhikkhus*. The following part does not exist in the *Mūlasarvāstivāda Vinaya* manuscript. This part is about the eight strange and wonderful things about the great ocean, in which it is comparing to *bhikkhus* in this *Dhamma* and *Vinaya*. Then the plot comes to the suspension of *Pātimokkha*, which seems to partly correspond to the manuscript that I am working on. This part is instructive when comparing it to the *Sanskrit Poṣadhassthāpanavastu*.

Banerjee's *Sarvāstivāda Literature* merely mentions that this chapter describes the manner in which the guilt of *bhikṣus* participating the *poṣadha* is to be ascertained; but he mostly illustrates the five kinds of *saṃgha* in detail.³⁶ Dutt introduced this *vastu* as a synopsis of the narrative in his *Gilgit Manuscripts*³⁷, yet apart from this no particular study on this *vastu* exists. Dhirasekera's book,

³⁵ The Chinese Canon can also be informative for comparative study. This might be of interest for further studies. Concerning *Pātimokkhaṭṭhapanak-khandhaka*: it also appears to be corresponding with: Chinese Sarvāstivāda Khandhaka: T23 no.1435 p.239b6 – T23 no.1435 p.242a14; Chinese Dharmaguptaka Khandhaka: T22 no.1428 p.906a9 – T22 no.1428 p.909b6; Chinese Mahīśāsaka Khandhaka: T22 no.1421 p.180c18 – T22 no.1421 p.181b4; 'SuttaCentral: Early Buddhist Texts, Translations, and Parallels', *Sutta Central*, accessed 9 February 2015, <http://suttacentral.net/>. However, the MSV *poṣadhassthāpanavastu* is not extant in Chinese.

³⁶ Anukul Chandra Banerjee, *Sarvastivada Literature* (Calcutta: D. Banerjee, 1957), 232.

³⁷ Dutt, *Gilgit Manuscripts*, III Part 3:xvii.

Buddhist Monastic Discipline, in Appendix I³⁸ compares the Theriya (Pāli) tradition with that of the Mūlasarvāstivādins. Here Dhirasekera makes three major observations:³⁹

1. MSV has not the Buddha but the *Saṅghasthavira* who presides over the *saṅgha* in the impure *poṣadha*. Besides, MSV states that Buddha had ordered the *Saṅghasthavira* to recite the *Pātimokkha* every fortnight. Hence the claim that only Buddha up to the task of reciting the *Pātimokkha* made by Theriya version found no support from Mūlasarvāstivādins.
2. MSV has *Saṅghasthavira* using divine eye to see the guilty monk, not by *Mahā Moggallāna*.
3. According to MSV, unlike *Moggallāna* in the Theriya tradition, the use of the divine eye as well as divine ear is condemned and forbidden by the Buddha.

There are not many works that deal with the function and form of the *uddāna*; yet there is a chapter in *A Gandhāri Version of the Rhinoceros Sūtra*⁴⁰ describing the function and characters of the *uddāna* as well as a brief passage in *The Thera and Therī Gāthā*⁴¹. Panglung's investigation on the *uddāna* in Tibetan text is found in *Preliminary Remarks on the Uddānas in the Vinaya of the Mūlasarvāstivādin*⁴². These works are at least give me some ideas to what

³⁸ The Exclusion of Guilty Monks From the Recital of the Pātimokkha

³⁹ Jotiya Dhirasekera, *Buddhist Monastic Discipline: A Study of Its Origin and Development in Relation to the Sutta and Vinaya Pitkas* (Colombo: Ministry of Higher Education, 1982), 159.

⁴⁰ Richard Salomon, *A Gandhari Version of the Rhinoceros Sūtra: British Library Kharosthi Fragment 5B* (University of Washington Press, 2000).

⁴¹ Richard F Gombrich, *Theravada Buddhism: Social History from Ancient Benares to Modern Colombo* (London: Routledge & Kegan Paul, 1988).

⁴² Jampa Losang Panglung, 'Preliminary Remarks on the Uddānas in the Vinaya of the Mūlasarvāstivādin', in *Tibetan Studies in Honour of Hugh Richardson: Proceedings of the International Seminar on Tibetan Studies, Oxford, 1979*, ed. Hugh Edward 1905

and how the *uddāna* functions. Apart from such works, in MSVP, the précis on the contents (*uddāna*) narrates the scene in which *Maudgalyāya* plays an important role in this narrative that never appears his name in the text itself. Besides, the *uddāna* also refer to one *sūtra* named *poṣadhasūtra* that is claimed to be located in *Madhyamāgama*. This narrative exists in the *Pāli Pātimokkhaṭṭhapanakkhandhaka* though. The country of *Campā* seems to be a mere location cited in the *uddāna* whereas most of the MSV contain *Śrāvastī* in their narratives. Pākh.Kd, on the other hand, has *Sāvattthī* (Skt *Śrāvastī*). Anālayo's *Comparative Study of the Majjhima-nikāya*⁴³ might be of some value in order to find the reference cited in MSVP *uddāna*.

Each suspension varies in detail that needs to be investigated thoroughly. This *vastu* is particularly important, in my opinion, because its procedure protects the purity and unity of the *saṃgha*. It is unfortunate that there are not many papers investigating this narrative deeply. The *Poṣadhavastu*, specifically the *poṣadha* ceremony, seems to gain a lot of attention; with this connection, they also mention the suspension of *Poṣadha* sometimes. Dhirasekera gives an overview of the *poṣadha* in terms of the ritual of the *Pātimokkha* in *Buddhist Monastic Discipline*⁴⁴ as well as Prebish's *Monastic Discipline*⁴⁵. John Holt describes the relationship and role of *pātimokkha* and *pavāraṇā* in his book *Discipline: The Canonical Buddhism of the Vinayapīṭaka*⁴⁶. So as to comprehend the idea that links this *poṣadha* and *pravāraṇā* through the idea of being a complete purity (*parisuddhi*), as it is also linked with the confession in Buddhism.⁴⁷ Hence,

Richardson, Michael Aris, and Aung San Suu Kyi (Warminster, England: Aris & Phillips ; Forest Grove, Or. : distributor in the USA, ISBS, 1980).

⁴³ Anālayo, *A Comparative Study of the Majjhima-Nikāya*, vol. I (Taipei: Dharma Drum Publishing Corporation, 2011).

⁴⁴ Dhirasekera, *Buddhist Monastic Discipline*, 91–107.

⁴⁵ Prebish, *Buddhist Monastic Discipline*.

⁴⁶ John Clifford Holt, *Discipline, the Canonical Buddhism of the Vinayapitaka* (Delhi: Motilal Banarsidass, 1981), 125–137.

⁴⁷ J Duncan and M Derrett, 'Confession in Early Buddhism', in *Bauddhavidyāsudhākaraḥ: Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday*, ed. Petra Kieffer-

there is room for investigation, in regards to (1) *uddāna* and (2) its **grounds for suspension** as a whole.

The Gilgit Manuscript

Some of the most ancient Buddhist texts available today are fragments of the *Vinaya* from Central Asia. In July 1931, by Sir Aurel Stein, Buddhist Sanskrit manuscripts were found at the stūpa in the village of Naupur, several miles west of Gilgit. It was an important city on the Silk Road where Buddhism was propagated from South Asia to the rest of Asia. The Gilgit manuscript is inscribed on birch bark in the Buddhist form of Sanskrit (Buddhist Hybrid-Sanskrit), which deviates from the Pāṇinian standard. This Gilgit manuscript can be traced back to the seventh to tenth century⁴⁸, and the script represents a changing form of the Post Gupta Brahmi script known as Gilgit Bāmiyān Type II or Proto-Śāradā.⁴⁹ This script is named differently such as “Siddhamātrkā”, “Kuṭila”, “spitzwinkliger Typ (“acute-angled type”).⁵⁰

Among those manuscripts found near Gilgit, specifically mentioned here, there was a *Sanskrit* manuscript of the *Mūlasarvāstivāda Vinayavastu*. This *Vinayavastu* Gilgit manuscript contains 17 *Vinaya vastus* (212 folios of a manuscript numbered to 523)⁵¹ in its lineage namely: *Pravrajyāvastu* (f. 1-53r10)⁵², *Poṣadhavastu* (f. 53v1-68), *Pravāraṇāvastu* (f. 69-74), *Varṣāvastu* (f. 75-80v6), *Carmavastu* (f. 80v6-91v3), *Bhaiṣajyavastu* (f. 91v3-239v8),

Pülz, Jens-Uwe Hartmann, and Heinz Bechert (Swisttal-Odendorf: Indica et Tibetica verlag, 1997), 55–62.

⁴⁸ Lore Sander, ‘Confusion of Terms and Terms of Confusion in Indian Palaeography’, in *Expanding and Merging Horizons: Contributions to South Asian and Cross-Cultural Studies in Commemoration of Wilhelm Halbfass*, ed. Karin Preisendanz (Wien: Verlag der Österreichische Akademie der Wissenschaften, 2007), 128–9.

⁴⁹ Raghu Vira and Lokesh Chandra, *Gilgit Buddhist Manuscripts*, 1.

⁵⁰ Sander, ‘Confusion of Terms and Terms of Confusion in Indian Palaeography’, 129.

⁵¹ Clarke, *Vinaya Texts (Gilgit Manuscripts in the National Archives of India Facsimile Edition Volume I)*, 1.

⁵² (f.) folio

Cīvaravastu (f. 239v8-275v10), *Kaṭhinavastu* (f. 275v10-280r10), *Kośāmbakavastu* (f. 280v1-285r10), *Karmavastu* (f. 285v1-288v1), *Pāṇḍulohitavastu* (f. 288v1-302v9), *Pudgalavastu* (f. 302v9-309r9), *Pārivāsikavastu* (f. 309r9-311v8), *Poṣadhashthāpanavastu* (f. 311v9-314r5), *Śayanāsanavastu* (f. 314r5-332r3), *Adhikaraṇavastu* (f. 332r3-350r5) and *Sanḥabhedavastu* (f. 350r5-523r6).⁵³ In regard to this *Vinayavastu*, I am working on one *vastu* that belongs to *Mūlasarvāstivāda Vinaya*, namely *Poṣadhashthāpanavastu* (MSVP) as mentioned earlier. There is a facsimile edition of this manuscript, published in 1974 CE by Rahgu Vira and Lokesh Chandra, the International Academy of Indian Culture. Recently, Shayne Clarke published a new Facsimile Edition in the *Vinaya Texts Volume I*. Thanks to this edition, which has the very clear images, I could read the manuscript much better. This is the manuscript base for my edition and translation so these two facsimile editions were used. *Poṣadhashthāpanavastu* takes up approximately two and a half folios. There are ten lines in each folio, starting at folio 311v9 to 314r5.

In brief, I will present the MSV *poṣadhashthāpanavastu* in four parts as follows:

1. Diplomatic Edition
2. Tibetan Compative Edition
3. Translation
4. Analysis in comparison with the *Pāli Khandhaka*

⁵³ Some folios are lost, see full details in Clarke, *Vinaya Texts (Gilgit Manuscripts in the National Archives of India Facsimile Edition Volume I)*, 18–31.

Diplomatic Edition

General Introduction

The MSVP starts on folio 311v9 and ends on 314r5.⁵⁴ The folios are intact but with peeling in some parts. The folios consist of ten lines each, and contain the whole text of the *Poṣadhasthāpanavastu*. In dealing with the manuscript for the first draft, I follow the model of *Manuscripts in the Schøyen Collection*. Most of the symbols (conventions) I used are from that source, for example: [] damaged akṣara(s), < > omission of (part of) an akṣara without gap in the ms., << >> interlinear insertion, and so forth...⁵⁵

After I finished the first draft, Jens W. Borgland who had been working his Ph.D on the Gilgit Manuscript gave me an advice with the example of his *Draft Diplomatic Edition of the Mūlasarvāstivāda Adhikaraṇavastu*⁵⁶. The conventions used in both works are slightly different so I pick up some of conventions from Borgland's thesis while remain some conventions used in my original work. Diplomatic edition is aimed to produce the most accurate copy of original manuscript. It reproduces all the orthographic characteristics of a single manuscript. A diplomatic edition can therefore be very useful in reconstructing complex copying situations, as well as providing routes into very large manuscripts.⁵⁷

⁵⁴ This counting has been corrected by Shayne Clarke as mentioned earlier.

⁵⁵ This is just examples I took from Jens Braarvig, ed., *Manuscripts in the Schøyen Collection*, vol. I (Oslo: Hermes, 2000), xvii. The whole conventions is placed later this part, before the beginning of edition.

⁵⁶ Jens Wilhelm Borgland, 'Draft Diplomatic Edition of the Mūlasarvāstivāda Adhikaraṇavastu - a New Reading of the Manuscript: Submitted as an Appendix to the Dissertation Submitted in Partial Fulfilment for the Degree Philosophiae Doctor (PhD)' (University of Oslo, 2014).

⁵⁷ 'Types of Editions'.

The manuscript I have been working on, as mentioned before, is published as a facsimile edition as well as Nalinaksha Dutt's *devanāgarī* edition. Dutt's "*Gilgit Manuscripts*" first published in 1939 was the main source of information for Buddhist scholars about these manuscripts. He has contributed enormous work on *Vinayavastu* by transcribing from the manuscript into *devanāgarī* script. The *Poṣadhashthāpanavastu* is in his third volume.⁵⁸

Even though his edition gives access to the text in a more widely known script, at any rate, the *Poṣadhashthāpanavastu* in his edition contains a lot of disagreements between transcriptions in comparison with its original form. Perhaps, it was his methodology to simplify its complication in order to solve the problem as much as he can for the sake of correction of both orthography and comprehension; still his editions are full of errors.

Emendations have been made in Dutt's transcription without noting the reading of the manuscript, for example:

- *prātimokṣasūtroddeśam uddiśeti* (Dutt 107, 11) while MSVP§2 (311v10) represents *prātimokṣasūtroddeśa uddiśeti*
- *divyacakṣuḥ* (Dutt 107, 16) but *divyaṃ cakṣuḥ* MSVP§2 (312r2)
- *bhikṣuṃ codayati* (Dutt 107, 18) which is quite a contrast to MSVP§2 *bhikṣūṃś codayati* (312r2), this also shows how much Dutt depended on Tibetan as shown in this case: *dge sloṅ gis lha'i mig gis bltas te dge sloṅ la gleṅ ba daṅ dran par byed na 'gal tshabs can du 'gyur ro* | (D182a7-182b1)
- *avakāśaḥ kārāyitavyaḥ* (Dutt 108, 7); compared to *avākāśaṃ kārāyitavyaḥ* MSVP§3 (312r4)
- *sa kathayati āyusman* (Dutt 107, 11) but manuscript has it unsolved: *sa kathayatā āyusman* MSVP§2 (311v10)

⁵⁸ Dutt, *Gilgit Manuscripts*.

- *saptādhārmikāṇi* (Dutt 110, 13) yet *sapta adhārmikāṇi* MSVP§11 (312v4)
- Note that *avagraha* sign (') was never utilized throughout manuscript. Also the sign of *jihvāmūliya* is not utilized in Dutt, only *visarga* is used.

This is the reason why a new diplomatic edition is needed. Despite all that, without his work it will be so much difficult to complete this edition since Dutt has done a lot of works to give the framework and the story of this *vastu* as a whole.

A Note on the Manuscript, Language and Grammar

General Observations on the MSV Gilgit Manuscripts

Vogel and Wille's observations⁵⁹ on the *Pravrajyāvastu* of the *Vinayavastu* are as follows:

1. Non-application of sandhi rules outside pause
2. MSV uses *Jihvāmūliya* for *Visarga* before surd guttural mute
3. Use of *Upadmanīya* for *Visarga* before surd guttural mute
4. Use of sibilant for *Visarga* before sibilant.
5. Substitution of *Anusvāra* for class nasal and vice versa.
6. Use of *Anusvāra* before stop
7. Disregard of *Avagraha* in general

Matsumura⁶⁰ and his remarks on *Kaṭhinavastu* are as follows:

⁵⁹ Claus Vogel and Klaus Wille, *Some Hitherto Unidentified Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found near Gilgit*, vol. 1984:7 (Göttingen: Vandenhoeck & Ruprecht, 1984), 209–301.

⁶⁰ H Matsumura, 'The Kaṭhinavastu from the Vinayavastu of the Mūlasarvāstivādins', in *Sanskrit-Texte Aus Dem Buddhistischen Kanon: Neuentdeckungen Und Neueditionen, Folge 3*, ed. G. M. Bongard-Levin (Göttingen: Vandenhoeck & Ruprecht, 1996), 179–182.

1. Vowel unchanged before vowel
2. Hiatus; the sandhi rules are not applied strictly, but arbitrarily
3. *Visarga* sandhi; the sandhi displayed where a visarga is concerned is very aberrant
4. In stead of a *visarga*, a *jihvāmūlīya* optionally appears when a voiceless velar follows
5. An *anusvāra* frequently substitutes class nasals
6. The *avagraha* is not found at all in our manuscript
7. There is no distinction between *ba* and *va* in the script.

It is worth noting that many of these traits are inconsistently applied. In fact, there are a lot more observations regarding grammar and orthography remarked by them. Still these observations are useful for the reading of MSVP too because they provide general remark on the Gilgit MSV as a whole.

Preliminary Remarks on the MSV Poṣadhasthāpanavastu

1. Concerning the grammatical features of this text, it is observed by Borgland⁶¹ that the gerundives in active constructions have been used inconsistent. Here also in MSVP it occurs *avakāśaṃ kārāyitavyaḥ* (MSVP§3), when *avakāśaḥ* should be expected.
2. Further note on Grammar (BHSG): *bhikṣuparṣaḥ*⁶² (MSVP§2), just as the case of *jagat* becomes *jaga* (BHSG 15.1, 94); hence, *parṣad* becomes *parṣa* that makes nominative *parṣaḥ* as found in MSVP 312r1: *bhikṣuparṣaḥ*. However, it should be noted here that “*parṣaḥ*” in our sentence “*na śuddhā ... bhikṣuparṣaḥ*” functions as a feminine consonant

⁶¹ Borgland, ‘Draft Diplomatic Edition of the Mūlasarvāstivāda Adhikaraṇavastu - a New Reading of the Manuscript: Submitted as an Appendix to the Dissertation Submitted in Partial Fulfilment for the Degree Philosophiae Doctor (PhD)’, 11.

⁶² Tib: re ṣig dge sloṅ gi ‘*khor* ma dag go (D182a6); ‘*khor* means assembly, equally to *parṣad*

stem, which according to BHS (15.4, 94) should become *parṣā* instead of *parṣaḥ* but the manuscript said otherwise.

3. As for *jihvāmūliya*: it is to be seen in my transliteration as ‘**h**’ when it comes to *jihvāmūliya*; however, *upadmanīya* does not apply in this portion (*poṣadhaṣṭhāpanavastu*). In case of sibilant (Cf. Vogel & Wille’s 4), *ś* stands before *ś* for example, *nimittaiś śikṣā...*(313r5); a mere exception is at MSVP§17 *nimittaiḥ śikṣā...*(313r5).
4. Concerning orthography in MSVP, the use of *anusvāra* (*ṁ*) for nasal happens frequently (but not always) throughout the manuscript, probably as *compendium scripturae*: *smārayaṁtīty* (MSVP§2). *pañcādhārmikāṇi* (MSVP§9), elsewhere *pañca* is used instead of *pañca*: Cf. 312r6 (MSVP§4) *pañcādhārmikāṇi pañca dhārmikāṇi*, perhaps this depends on individual scribe’s way of writing. Note that the use of *anusvāra* as *compendium scripturae* is not consistent even in the same passage: *yair ākārair yair **liṅgair** yair nimittaiḥ pārājikāpattim āpadyate taṁ ca bhikṣuḥ paśyati na tair ākārair na tair **liṅgair** na tair nimittaiḥ pārājikāṁ āpattim āpadyamānaṁ* (MSVP§15).
5. The substitution of *anusvāra* for class nasal and vice versa (Cf. Vogel&Wille 5, Matsumura 5), as well as the use of *anusvāra* before stop (Cf. Vogel&Wille 6), and disregard of *Avagraha* is general (Cf. Vogel&Wille 7, Matsumura 6). In addition, *katham* before *na* is written *kathan na* in MSVP 313r2, 313r10 and 313v1; unless followed by the nasal, *anusvāra* is used *kathaṁ pārājika...*(§16), *kathaṁ śikṣā...*(§17), *kathaṁ saṁgho...*(§19) etc.
6. Regarding a script (Cf. Matsumura 7), the use of *akṣara va* can be signified both *va* and *ba*, this appears frequently since there is no script

ba, this script *va* was used instead i.e., (§3) *batāhaṃ*, (§16) *sāmbahulā*.⁶³ Moreover, *visarga* sandhi can also be inconsistent; *bhikṣava utthāyā* (MSVP§16&20)... but *bhikṣavaḥ utthāyā*... (MSVP§18).

7. The handwriting shows *vipatyā* instead of *vipattyā* (MSVP§8, etc.), I argue that it is the instrumental of *vi-patti*. Therefore, as correct form *vipattyā* should be expected; notwithstanding, the spelling *vipatyā* is used consistently throughout the manuscript.
8. The writing of *ṣā* instead of *ṣa* is found in (MSVP§9) 312v1-v2: *amūlikayā pārājikayā saṃghāvaśeṣāyā* that can be compared to (MSVP§10) 312v2-v3 and 312v4 *ṣaḍādhārmikāṇi*, which is clearly *ṣad_adhārmikāṇi*. Perhaps it was a conventional way of writing; however, the regular form is also found in (MSVP§12) 312v7 *saṃghāvaśeṣayā*. Since this is not conventional, it might have been just an error.
9. As to additional (interlinear) writing, the scribe used a plus sign (+) in order to add missing words or phrases (MSVP§9&10). It is used before an additional word or phrase placed between the lines that normally located below its line. Thus, it appears MSVP§9 (312v2 with insertion between line 2 and 3) *sthāpa<<yati dhārmikaṃ poṣadha sthāpa>>naṃ* as well as MSVP§10 (312v3 with insertion between line 3 and 4) *amūlakena kṛtena sāvaśeṣeṇa amūlake<<nā kṛtena sāvaśeṣeṇa amūlake>>na*.

The *Mūlasarvāstivāda Poṣadhassthāpanavastu* (MSVP), is transcribed here as closely as possible to the original manuscript available; still, missing words, *akṣaras*, or parts of *akṣaras* that can be confidently restored based on parallel passages are added and marked with punctuations represented below. Further

⁶³ **va** and **ba** also look very similar even in modern *devanāgarī* script.

note on additional *daṇḍa* represented in form of “(l)” is not for amendment but to facilitate reading. The insertion of words in “< >” sometimes has been made. This insertion is justified by structure or context e.g. §4 *dve adhārmike <dve dhārmike> (l) trīṇy adhārmikāṇi trīṇi dhārmikāṇi (l) catvāry adhārmikāṇi catvāri dhārmikāṇi (l) pañcādhārmikāṇi pañca dhārmikāṇi (l) ṣaḍ adhārmikāṇi ṣaḍ dhārmikāṇi*.⁶⁴

I hope this edition will make this text more accurate and accessible. Hence, in this part, I will present a diplomatic edition of the MSVP *Sanskrit* Gilgit manuscript based on fascimile editions.

⁶⁴ The insertion is made according to the context; the Tibetan also agrees with it. Tib: *chos ma yin pa'i gñis daṅ chos kyi gñis daṅ* (D 182b6)

Conventions

- “string hole”
- | daṇḍa
- dot daṇḍa
- * virāma
- , avagraha, not in the ms
- h jihvāmūlīya (for visarga before k/kh)
- abe deleted akṣara(s)
- () omission of (parts of an) akṣara without gap in ms. Or, added case ending/punctuation.
- [] indistinct or damaged akṣara(s)
- { } superfluous (part of an) akṣara(s)
- < > insertion of words, based upon the context
- << >> interlinear insertion; added in between the line in the ms

TRANSCRIPTION OF THE GILGIT MANUSCRIPTS

Poṣadhassthāpanavastu (MSVP)

§1 311v9-v10

(311v9)

uddānam* ||

aśuddhapoṣadhād bhikṣur maudgalyāyanena nāśitaḥ

tataḥ śāstrāṇi vigarhitvā saṃghena pṛṣṭapoṣadhaḥ ||

eṣā uddānagāthā caṃpāyāṃ poṣadhasūtre vistareṇa

tac ca poṣadhasūtraṃ madhyamāgame saṃgītanipāte paṭhyate • || ||

uddānam* ||

codanāt smāraṇāc caiva a(v10)vakāśo 'vacanīyatā •

avavādaprasthāpanaṃ poṣadhaś ca pravāraṇā • || ||

§2 311v10-312r2

uktaṃ bhagavatā saṃghasthavireṇa tv ardhamāsaṃ prātimokṣasūtroddeśa

uddeṣṭavya iti | upadhivārikaḥ saṃghasthavirasya purastāt* sthitvā kathayati (l)

sthavira prātimokṣasūtroddeśa(m) uddiśeti | sa kathayaty āyuṣman na (312r1)

śuddhā tāvad bhikṣuparṣaḥ (l) ko 'tra sthavireṇāpariśuddho dr̥ṣṭaḥ (l) tvam eva

tāvat* (l) katham ahaṃ sthavireṇa dr̥ṣṭaḥ (l) divyena cakṣuṣā | hantedānīm

naṣṭā(h) smo (l) yatra bhikṣavo divyena cakṣuṣā dr̥ṣṭvā codayanti smārayaṃtīty

(l) etat prakaraṇaṃ bhikṣavo bhagavata ārocayanti | bhagavān āha |

asaṃvyavahāryaṃ (r2) bhikṣavo divyaṃ cakṣuḥ (l) tasmān na bhikṣuṇā divyena

cakṣuṣā dr̥ṣṭvā bhikṣu[ś co]dayitavya(h) smārayitavyaḥ (l) bhikṣur divyena
cakṣuṣā dr̥ṣṭvā bhikṣūṃś codayati smārayati sātisāro bhavati || yathā divyena
cakṣuṣā evaṃ divyena śrotreṇa ||

§3 312r2-r5

punar apy asāv upadhivārikaḥ saṃghasthvirasya pura(r3)ta(h)⁶⁵ sthitvā
kathayati (l) sthavira prātimokṣasūtroddeśa(m) uddiśeti (l) sa kathayati
āyusmann apariśuddhā tāvad bhikṣuparṣat* (l) sthavira ko 'trāpariśuddha(h) (l)
tvam eva tāvat* (l) sthavira kathaṃ nāma tvayā saṃghamadhye mama śīrasi
muṣṭir nipātītā (l) aho batāhaṃ tvayā ekānte codita(h) syām iti (l) sa tūṣṇī(r4)m
avasthitaḥ (l) etat prakaraṇaṃ bhikṣavo bhagavata ārocayanti (l) bhagavān āha |
○ ekānte codayitavyo na saṃghamadhye (l) saced ekānte codyamāno na smarati
smārayitavyaḥ⁶⁶ (l) smāritaś cet kopam āpadyate (l) avakāśaṃ kārāyitavyaḥ (l)
avakāśaṃ kāryamāno 'nyenānyaṃ pratisara(r5)ti | bhagavān āha | avacanīyaḥ
kartavyaḥ (l) avacanīyaḥ kṛtaḥ (l) tathāpy anyenānyaṃ ○ pratisarati | bhagavān
āha | avavādo 'sya sthātavyaḥ⁶⁷ poṣadhaḥ pravāraṇā ca ||

§4 312r5-r7

ekam adhārmikaṃ poṣadhashthāpanam ekaṃ dhārmikaṃ | dve adhārmike <dve
dhārmike> (l) trīṇy adhārmikāṇi trīṇi dhārmikāṇi (l) catvā(r6)ry adhārmikāṇi
catvāri dhārmikā{rmikā}ṇi (l) pañcādhārmikāṇi pañca dhārmikā○ṇi • ṣaḍ
adhārmikāṇi ṣaḍ dhārmikāṇi (l) saptādhārmikāṇi sapta dhārmikāṇi | aṣṭāv
adhārmikāṇi aṣṭau dhārmikāṇi (l) navādhārmikāṇi nava dhārmikāṇi (l)
daśādhārmikāṇi daśa dhārmikāṇi (r7)poṣadhashthāpanāni

⁶⁵ "Purasta" can alternatively be substituted

⁶⁶ It looks like there is a sign above vyah

⁶⁷ Read *sthāpayitavyaḥ*, Cf. Tib §3: dgag dbye g'zag par bya'o

§5 312r7-r8

ekam adhārmikaṃ poṣadhassthāpana{ṃ}m ekam dhārmika(m) (l) adhārmikaṃ ○
katarat*⁶⁸ (l) amūlakenākṛtena⁶⁹ poṣadhaṃ sthāpayati adhārmikaṃ
poṣadhassthāpanam* || dhārmikaṃ poṣadhassthāpanam <katarat> (l) samūlakena
kṛtena poṣadhaṃ sthāpayati dhārmikaṃ poṣadhassthāpanam* || idam ekam
adhārmi(**r8**)kaṃ poṣadhassthāpanam ekam dhārmikaṃ* ||

§6 312r8-r9

dve adhārmike poṣadhassthāpane dve dhārmike katame | amūlakenākṛtena
amūlakena kṛtena poṣadhaṃ sthāpayaty adhārmikaṃ poṣadhassthāpanam* (l)
samūlakenākṛtena samūlakena kṛte(na) poṣadhaṃ sthāpayati dhārmikaṃ
poṣadhassthāpanam* (l) ime dve adhārmike poṣadha(**r9**)sthāpane dve dhārmike ||

§7 312r9-r10

trīṇy adhārmikāṇi trīṇi dhārmikāṇi poṣadhassthāpanāni katamāni | amūlakena
kṛtena amūlakenākṛtena amūlakena kṛtākṛtena poṣadhaṃ sthāpayati
adhārmikaṃ poṣadhassthāpanam* (l) samūlakena kṛtena samūlakenākṛtena
samūlakena kṛtākṛtena poṣadhaṃ sthāpa(**r10**)yati • dhārmikaṃ
poṣadhassthāpanam (l) imāni trīṇy adhārmikāṇi poṣadhassthāpanāni trīṇi
dhārmikāṇi ||

⁶⁸ Cf.Tib§5 *chos ma yin pa'i gcig dan chos kyi gcig gi gso sbyon g'zag pa gan ze na* | Based on this Tib passage, Skt should be “ekam adhārmikaṃ poṣadhassthāpanam ekam dhārmikaṃ katarat” in agreement with other Skt passage Cf.MSVP§6-14

⁶⁹ Read *amūlakena kṛtena*, justified by the next sentence *samūlakena kṛtena*; Tib: *g'zi med pa'i byas pas...* (D 183a1)

§8 312r10-312v1

catvāry adhārmikāṇi catvāri dhārmikāṇi poṣadhashthāpanāni katamāni |
amūlikayā śīlavipatyā drṣṭivipatyā ācāravipatyā ājīvavipatyā poṣadha(m)
sthāpayaty adhārmikaṃ poṣadhashthā(312v1)panaṃ (l) samūlikayā śīlavipatyā
drṣṭivipatyā ācāravipatyā ājīvavipatyā poṣadhaṃ sthāpayati dhārmikaṃ
poṣadhashthāpanaṃ (l) imāni catvāry adhārmikāṇi poṣadhashthāpanāni catvāri
dhārmikāṇi |

§9 312v1-v2

paṃcādhārmikāṇi paṃca dhārmikāṇi poṣadhashthāpanāni katamāni | amūlikayā
pārā(v2)jikayā saṃghāvaśeṣāyā⁷⁰ pāyantikayā pratideśanikayā duṣkṛtayā
poṣadhaṃ sthāpayaty adhārmikaṃ poṣadhashthāpanaṃ (l) samūlikayā pārājikayā
saṃghāvaśeṣāyā pāyantikayā pratideśanikayā duṣkṛtayā poṣadhaṃ sthāpa<<yati
dhārmikaṃ poṣadha sthāpa>>naṃ (l) imāni paṃcādhārmikāṇi
poṣadhashthāpanāni paṃca dhārmikāṇi |

§10 312v2-v4

ṣa(v3)ḍadhārmikāṇi⁷¹ poṣadhashthāpanāni ṣaḍ dhārmikāṇi poṣadhashthāpanāni
katamāni (l) amūlakena kṛtena amūlakenākṛte<<na>> amūlakena kṛtākṛtena (l)
amūlakena kṛtena sāvaśeṣeṇa amūlake<<nākṛtena sāvaśeṣeṇa amūlake>>na
kṛtākṛtena sāvaśeṣeṇa poṣadhaṃ sthāpayaty adhārmikaṃ poṣadhashthāpanaṃ (l)
samūlakena kṛtena sa(v4)mūlakenākṛtākṛtena <samūlakena> kṛtākṛtena (l)
samūlakena {kṛtā}⁷² kṛtena sāvaśeṣeṇa samūlakenākṛtena sāvaśeṣeṇa
samūlakena kṛtākṛtena sāvaśeṣeṇa poṣadhaṃ sthāpayati dhārmika(m)

⁷⁰ Read *saṃghāvaśeṣāyā*

⁷¹ Read *ṣaḍ adhārmikāṇi*; occurs also last line MSVP§10, *imāni ṣaḍādhārmikāṇi poṣadhashthāpanāni ṣaḍ dhārmikāṇi* (312v4)

⁷² See the context, as well as Cf. Derge 183b3-4

poṣadhashthāpanaṃ (l) imāni ṣaḍadhārmikāṇi poṣadhashthāpanāni ṣaḍ dhārmikāṇi
||

§11 312v4-v6

sapta adhārmikāṇi po(v5)ṣadhashthāpanāni sapta dhārmikāṇi poṣadhashthāpanāni
katamāni (l) amūli○kayā śīlavipatyā drṣṭivipatyā ācāravipatyā ājīvavipatyā
<amūlakena>⁷³ drṣṭena śrutena pariśamkitena poṣadhaṃ sthāpayaty
adhārmikaṃ poṣadhashthāpanaṃ | samūlikayā śīlavipatyā drṣṭivipatyā
ācā(v6)ravipatyā ājīvavipatyā samūlikena⁷⁴ drṣṭena śrutena pariśamkitena
poṣa○dhaṃ sthāpayati dhārmikaṃ poṣadhashthāpanaṃ (l) itīmāni
saptādhārmikāṇi⁷⁵ sapta dhārmikāṇi poṣadhashthāpanāni ||

§12 312v6-v8

aṣṭāv adhārmikāṇi aṣṭau dhārmikāṇi poṣadhashthāpanāni katamāni |
amūlika(v7)yā pārājikayā saṃghāvaśeṣayā pāyantikayā pratideśanikayā
duṣkṛta○yā amūlakena drṣṭena śrutena pariśamkitena poṣadhaṃ sthāpayaty
adhārmikaṃ poṣadhashthāpanaṃ (l) samūlikayā pārājikayā saṃghāvaśeṣayā
pāyantikayā pratideśanikayā duṣkṛtayā samūlakena (v8)drṣṭena śrutena
pariśamkitena poṣadhaṃ sthāpayati dhārmikaṃ poṣadhashthāpanaṃ (l) itīmāny
aṣṭāv adhārmikāṇi poṣadhashthāpanāni aṣṭau dhārmikāṇi ||

⁷³ Corresponding to *samūlakena drṣṭena* in the next sentence. Cf.Tib: *g'zi med pa'i*
mthoñ ba dan | thos pa dan | dogs pas... (D 183b5-6)

⁷⁴ Read *samūlakena*

⁷⁵ It does not look exactly like *saptā* but somewhat acceptable

§13 312v8-313r1

navādhārmikāṇi nava dhārmikāṇi poṣadhassthāpanāni katamāni (l) amūlakena
kṛtena amūlakenākṛtena amūlakena kṛtākṛtena (l) amūlake(v9)na kṛtena
sāvaśeṣeṇa amūlakenākṛtena sāvaśeṣeṇa amūlakena kṛtākṛtena sāvaśeṣeṇa |
amūlakenāa⁷⁶ kṛtena niravaśeṣeṇa amūlakenākṛtena niravaśeṣeṇa amūlakena
kṛtākṛtena niravaśeṣeṇa poṣadham sthāpayaty adhārmikaṃ poṣadhassthāpanaṃ |
(v10)samūlakena kṛtena samūlakenākṛtena samūlakena kṛtākṛtena (l)
samūlakena kṛtena sāvaśeṣeṇa samūlakenākṛtena sāvaśeṣeṇa samūlakena
kṛtākṛtena sāvaśeṣeṇa (l) samūlakena kṛtena niravaśeṣeṇa <samūlakenākṛtena
niravaśeṣeṇa>⁷⁷ samūlakena kṛtākṛtena niravaśeṣeṇa poṣadham sthāpayati
{dhā}(313r1)dhārmikaṃ poṣadhassthāpanaṃ* (l) imāni navādhārmikāṇi
poṣadhassthāpanāni nava dhārmikāṇi ||

§14 313r1-r2

daśādhārmikāṇi daśa dhārmikāṇi poṣadhassthāpanāni katamāni (l) pārājiko na
bhavati (l) pārājikakathā na viprakṛtā bhavati (l) śikṣā na pratyākhyātā bhavati (l)
śikṣāpratyākhyānakathā na viprakṛtā bha(r2)vati (l) saṃgho na pratyākhyāto
bhavati (l) saṃghapratyākhyānakathā na viprakṛtā bhavati (l) śīlavipanno <na>⁷⁸
bhavati na dṛṣṭivipannaḥ nācāravipanno nājīvavipannaḥ (l)

§15 313r2-r3

kathan {na} pārājiko na bhavati (l) yair ākārair yair liṅgair yair nimittaiḥ
pārājikāpattim āpadyate [•] taṃ ca bhikṣuḥ paśyati na tair ākārair na tai(r3)r
liṅgair na tair nimittaiḥ pārājikāṃ āpattim āpadyamānaṃ (l) sa cādṛṣṭvā āśrutvā

⁷⁶ nā into na; deleted by scribe (only vow deleted)

⁷⁷ See context, Tib: *gzi dan bcas pa'i lhag ma med pa ma byas pa dan* (Derge 184a6), also inserted by Dutt (111, 15)

⁷⁸ Cf. 313r9 kathaṃ na śīlavipanno bhavati

apariśamkya poṣadham sthāpayaty (l) adhārmikam poṣadhashthāpanam (l) evam
pārājiko na bhavati •

§16 313r3-r4

katham pārājikakathā na viprakṛtā bhavati • yathāpi [tat sa]ṃbahulā bhikṣavaḥ
sanniṣaṇṇā bhavanti sannipatitā(ḥ) (l) sā (r4)ca kathā na tajjā bhavati na
tanmayā na viprakṛtā (l) te ca bhikṣava utthāyāsane○bhyo nānā viprakrāṃanti (l)
sa cādr̥ṣṭvā aśrutvā apariśamkya ca poṣadham sthāpayaty (l) adhārmikam
poṣadhashthāpanam | evam na pārājikakathā v[i]prakṛtā bhavati |

§17 313r4-r5

katham śikṣā na pratyākhyātā bhavati (l) yair ā(r5)kārair yair liṃgair yair
nimittaiś śikṣāpratyākhyānam kriyate taṃ ca bhikṣuḥ paśyati na ○ tair ākārair na
tair liṃgair na tair nimittaiḥ śikṣāpratyākhyānam kurvāṇam (l) sa cādr̥ṣṭvā
aśrutvā apariśamkya poṣadham sthāpayaty (l) adhārmikam poṣadhashthāpanam
(l) evam śikṣā pratyākhyātā na bhavati |

§18 313r5-r7

katha(m) śikṣāpra(r6)tyākhyānakathā na viprakṛtā bhavati | yathāpi tat
saṃbahulā bhikṣavaḥ sanniṣa○ṇṇā bhavanti sannipatitā(ḥ) (l) sā ca kathā na tajjā
bhavati na tanmayā na viprakṛtā bhavati (l) te ca bhikṣavaḥ utthāyāsanebhyo
nānā viprakrāṃanti (l) sa cādr̥ṣṭvā aśrutvā apariśa(m)kya poṣadham sthāpayaty
(l) adhārmikam (r7)poṣadhashthāpanam (l) evam śikṣāpratyākhyānakathā na
viprakṛtā bhavati •

§19 313r7-r8

kathaṃ saṃgho na pratyākhyāto bhavati (l) yair ākārair yair liṃgair yair
nimittaiḥ saṃghaṃ pratyākhyāyate taṃ ca bhikṣuḥ paśyati na tair ākārair na tair
li(ṃ)gair na tair nimittaiḥ saṃghapratyākhyānaṃ kurvantāṃ (l) sa cādr̥ṣṭvā
āśrutvā aparīśaṃkya poṣadhaṃ sthāpayaty (l) adhārmi(**r8**)kaṃ
poṣadhasthāpanaṃ (l) evaṃ saṃgho na pratyākhyāto bhavati (l)

§20 313r8-r9

kathaṃ saṃghapratyākhyānakathā na viprakṛtā bhavati (l) yathāpi tat saṃbahulā
bhikṣavaḥ sanniṣaṇṇā bhavanti sannipatitā(ḥ) (l) sā ca kathā na tajjā bhavati na
tanmayā na viprakṛtā bhava(ti) (l) <te ca>⁷⁹ bhikṣava utthāyāsanebhyo nā(nā)
viprakrāmanti (l) sa cādr̥ṣṭvā āśrutvā aparīśaṃkya (**r9**)poṣadhaṃ sthāpayaty (l)
adhārmikaṃ poṣadhasthāpanaṃ (l) evaṃ saṃghapratyākhyānakathā na
viprakṛtā bhavati (l)

§21 313r9-r10

kathaṃ na śīlavipanno bhavati (l) caturṇāṃ pārājikānām
anyatamā<nyatamā>m⁸⁰ āpattim āpanno bhavati (l) tasya ca bhikṣur adr̥ṣṭvā
āśrutvā aparīśaṃkya poṣadhaṃ sthāpayaty (l) adhārmikaṃ poṣadhasthāpanaṃ
(l) evaṃ na śīlavi(**r10**)panno bhavati (l)

⁷⁹ Cf. MSPV§16&18, also Tib: *dge sloṅ de rnams... dañ* (D185a3-4)

⁸⁰ Cf. MSPV§32 (313v9) caturṇāṃ pārājikānām anyatamānyatamām āpattim āpanno bhavati; also Tib: phas pham pa bži rnams las gañ yañ ruñ ba'i ltuñ ba ma byuñ bar (D185a5)

§22 313r10

kathan na dr̥ṣṭivipanno bhavati (l) dvāṣaṣṭer dr̥ṣṭigatānām anyatarānyatarām
dr̥ṣṭim anabhiniviṣṭo bhavati (l) tasya ca bhikṣur adr̥ṣṭvā aśrutvā aparīśamkya
poṣadham sthāpayaty (l) adhārmikam poṣadhashthāpanam (l) evaṃ na
dr̥ṣṭivipanno bhavati (l)

§23 313r10-v1

kathan nācāravipanno bhavati (l) ānulomikaiḥ śikṣānu(**313v1**)kūlair
vacanapathair ucyamānaḥ samyak pratipadyate (l) tasya ca bhikṣur adr̥ṣṭvā
aśrutvā aparīśamkya poṣadham sthāpayaty (l) adhārmikam poṣadhashthāpanam
(l) evaṃ nācāravipanno bhavati (l)

§24 313v1-v2

kathan nājīvavipanno bhavati (l) ājīvo 'sya parīśuddho bhavati (l) tasya ca
bhikṣur adr̥ṣṭvā aśrutvā aparīśamkya poṣadham sthāpa(**v2**)yaty (l) adhārmikam
poṣadhashthāpanam (l) evaṃ nājīvavipanno bhavati (l)

§25 313v2-v3

śuklapakṣe pārājiko bhavati (l) pārājikakathā viprakṛtā bhavati (l) śikṣā
pratyākhyātā bhavati (l) śikṣāpratyākhyānakathā viprakṛtā bhavati •
saṃghapratyākhyāto bhavati (l) saṃghapratyākhyānakathā viprakṛtā bhavati (l)
śīlavipanno bhava(**v3**)ti dr̥ṣṭivipanno ācāravipanna ājīvavipannaś ca (l)

§26 313v3-v4

kathaṃ pārājiko bhavati (l) yair ākārair yair liṃgair yair nimittaiḥ pārājikāṃ
āpattim āpadyate (l) taṃ ca bhikṣuḥ paśyati tair ākārais tair liṃgaṃ tair nimittaiḥ
pārājikāṃ āpattim āpadyamānaṃ (l) sa ca dr̥ṣṭvā śrutvā pariśaṃkya poṣadhaṃ
sthāpayati (l) dhārmikaṃ (v4)poṣadhashthāpanaṃ (l) evaṃ pārājiko bhavati •

§27 313v4-v5

kathaṃ pārājikakathā viprakṛtā bhavati (l) yathāpi tat saṃbahulā bhikṣavaḥ
sanniṣaṇṇā bhavanti sannipatitā(ḥ) (l) sā ca kathā tājā bhavati tanmayā
viprakṛtā (l) te ca bhikṣavaḥ tathā sanniṣaṇṇā eva (l) sa ca dr̥ṣṭvā śrutvā
pariśaṃkya poṣadhaṃ sthāpayati (l) dhārmikaṃ poṣa(v5)dhashthāpanaṃ (l) evaṃ
pārājikakathā viprakṛtā bhavati (l)

§28 313v5-v6

kathaṃ śikṣā pratyākhyātā bha○vati (l) yair ākārair yair liṃgair yair nimittaiḥ
śikṣāpratyākhyānaṃ kriyate taṃ ca bhikṣuḥ paśyati tair ākārais tair liṃgaṃ tair
nimittaiḥ śikṣāpratyākhyānaṃ kurvāṇaṃ (l) sa ca dr̥ṣṭvā śrutvā pariśaṃkya
poṣadhaṃ sthāpayati (l) dhārmi(v6)kaṃ poṣadhashthāpanaṃ (l) evaṃ śikṣā
pratyākhyātā bhavati (l)

§29 313v6-7

kathaṃ śikṣāpratyākhyānaka○thā viprakṛtā bhavati (l) yathāpi tat saṃbahulā
bhikṣavaḥ sanniṣaṇṇā bhavanti sannipatitā(ḥ) (l) sā ca kathā {viprakṛtā}
<tājā>⁸¹ bhavati tanmayā viprakṛtā (l) te ca bhikṣavaḥ tathā sanniṣaṇṇā eva (l)

⁸¹ Cf. MSVP§27, as also in accord with Tib: *gtam smra ba de yan de las byun ba yin te* | (D186a1)

sa ca dr̥ṣṭvā (v7)śrutvā pariśamkya poṣadham sthāpayati (l) dhārmikam
poṣadhashthāpanam (l) evam śikṣāpratyākhyānakathā viprakṛtā bhavati (l)

§30 313v7-v8

katham saṃghapratyākhyāto bhavati (l) yair ākārair yair liṃgair yair nimittaiḥ
saṃgha(m)⁸² pratyākhyāyate tam ca bhikṣuḥ paśyati tair ākārais tair liṃgais tair
nimittaiḥ saṃghapratyākhyānam (v8)kurvānam (l) sa ca dr̥ṣṭvā śrutvā
pariśamkya poṣadham sthāpayati (l) dhārmikam poṣadhashthāpanam (l) evam
saṃghapratyākhyāto bhavati (l)

§31 313v8-v9

katham saṃghapratyākhyānakathā viprakṛtā bhavati (l) yathāpi tat saṃbahulā
bhikṣavaḥ sanniṣaṇṇā bhavanti sannipatitā(h) (l) sā ca kathā tajjā bhavati
tanmayā viprakṛtā (l) (v9)te ca bhikṣavas tathā (san)niṣaṇṇā eva (l) sa ca dr̥ṣṭvā
<śrutvā> pariśamkya poṣadham sthāpayati (l) dhārmikam poṣadhashthāpanam (l)
evam saṃghapratyākhyānakathā viprakṛtā bhavati •

§32 313v9-v10

katham śīlavipanno bhavati | caturṇām pārājikānām anyatamānyatamām āpattim
āpanno bhavati (l) tasya ca bhikṣur dr̥(v10)ṣṭvā śrutvā pariśamkya poṣadham
sthāpayati (l) dhārmikam poṣadhashthāpanam • evam śīlavi[pa]nno bhavati |

⁸² Cf. MSVP§19 (313r7)

§33 313v10-314r1

katham dṛṣṭivipanno bhavati (l) dvāṣaṣṭer dṛṣṭigatānām anyatarānyatarām dṛṣṭim abhiniviṣṭo bhavati (l) tasya ca bhikṣur dṛṣṭvā śrutvā pariśamkya poṣadham sthāpayati (l) dhārmikam poṣadhashthāpanam* (l) **(314r1)**evam dṛṣṭivipanno bhavati •

§34 314r1

katham ācāravipanno bhavati • ānulomikaiḥ śikṣānukūlair vacanapathair ucyamāno na samyak pratipadyate | tasya bhikṣur dṛṣṭvā śrutvā pariśa(m)kya poṣadham sthāpayati • dhārmikam poṣadhashthāpanam (l) evam ācāravipanno bhavati (l)

§35 314r1-r2

katham ājīvavipanno bhava(**r2**)ti | ājīvo 'syāparisuddho bhavati (l) tasya bhikṣur dṛṣṭvā śrutvā pariśa(m)kya poṣadham sthāpayati (l) dhārmikam poṣadhashthāpanam (l) evam ājīvavipanno bhavati •

§36 314r2-r3

imāni daśadhārmikāṇi daśa dhārmikāṇi poṣadhashthāpanāni || yathā poṣadhashthāpanam evam pravāraṇāsthāpanam* || ||

paṃ(**r3**)ceme bhikṣavaḥ saṃghāḥ (l) katame paṃca | alajjisamghaḥ eḍa(mū)kasamghaḥ gaṇasamghaḥ saṃvṛtasamghaḥ⁸³ paramārthasamghaś ca ||

⁸³ Read saṃvṛtisamghaḥ Cf. MSVP§37 (314r4), Tib: *kun rjob* which is all agreed in Derge (D186b4), Lhasa (H250b4) and Stog (S279b4), but I found no meaning on such term; possibly it is this *kun rdzob* used for *saṃvṛti*.

§37 314r3-r5

alajjisamṅhaḥ katamaḥ (l) yatra sarve bhikṣavo duśśīlāḥ pāpadharmāṇaḥ (l)
eḍamūkasamṅhaḥ katamaḥ (l) yatra na sūtradharo na vinayadharo na
mātrkādharāḥ (l) gaṇasaṃ(r4)ghaḥ katamaḥ (l) yatra gaṇasaṃbandhena karmāṇi
kriyante (l) saṃvṛtisaṃghaḥ kata◦maḥ (l) sarve pṛthagjanakalyāṇakāḥ (l)
paramārthasaṃghaḥ katamaḥ (l) śaikṣāśaikṣā aṣṭau mahāpuruṣapudgalāḥ (l) tatra
ye pūrvakās trayāḥ saṃghāḥ alajjinaḥ saṃghaḥ eḍamūkaḥ saṃghaḥ
gaṇasaṃghaś ca • (r5)labhyam ebhir adharmeṇa karmaṇā kartuṃ (l) yo 'yaṃ
saṃvṛtisaṃghaḥ labhyam anena ◦ dharmasaṃjñinā adharmeṇa karmaṇā kartuṃ
(l) yas tv ayaṃ paramārthasaṃgha na labhyam anena adharmeṇa karmaṇā
kartuṃ* || ||

poṣadhasthāpanavastu samāptaḥ⁸⁴ ||

⁸⁴ Since *vastu* is neuter, grammatically it should be *samāptam* but scribe seems to use visarga to end the story. This occurs also in other portions of this manuscript.

Comparison with Tibetan Xylographs

Method of Transcribing and Comparing

Even though Wylie transliteration method is widely known and used for transcribing Tibetan script in scholarly world, there are also some other typical methods of transcribing. One of them is “The Library of Congress,” it is similar to Wylie but a single letter with special diacritic is used, similar to Sanskrit transcription. There are only four letter different between Wylie and The Library of Congress system: ng = ṅ, ny = ñ, zh = ź, sh = ś.⁸⁵ In this thesis, I also adopted “The Library of Congress” for the Tibetan transliteration too.

It is said that, “it (the Library of Congress) is never used by scholars or others in contemporary publications”⁸⁶. This statement is not quite true since there are many publications adopted this system; for example, *Buddhist Manuscripts in the Schøyen Collection Vol.I-III*, *Akṣayamatīnirdeśasūtra*, etc. In addition to publication, it is typically in use of inputting Buddhist texts into Bibliotheca Polyglotta.

In this comparison, I firstly inspect a part that correspond to MSVP and compare them sentence by sentence. It turns out that they are in total agreement, except only in MSVP§5; Tibetan has *chos ma yin pa'i gcig dan chos kyi gcig gi gso sbyon g'ag pa gan ze na* which follows the same pattern as in the other paragraphs (Cf. Tib§6-14 in corresponding with Skt MSVP§6-14). Having said that, Tib§5 suggests then the *Skt* should be “*ekaṃ adhārmikaṃ poṣadhasthāpanam ekaṃ dhārmikaṃ katarat*”, but MSVP has “*ekam*

⁸⁵ Note that the Library of Congress system has been changed recently. See more details: <http://www.loc.gov/catdir/cpsd/romanization/tibetan.pdf>

⁸⁶ ‘LOC Transliteration Of Tibetan’, accessed 25 February 2015, <http://www.thlib.org/tools/scripts/wiki/LOC%20Transliteration%20of%20Tibetan.html>.

adhārmikaṃ poṣadhasthāpana{ṃ}m ekaṃ dhārmika(m) (l) adhārmikaṃ katarat ... || dhārmikaṃ poṣadhasthāpanaṃ <katarat>”*. Thus this different reading in the paragraph on the one-valid/invalid suspension, as occurred in *Sanskrit* MSVP, may simply be an error. It should be pointing out that the *Sanskrit* MSVP is inconsistent here since I have to add another ‘*katarat*’ to make sense of the sentence.

In addition, I compare between Tibetan editions based on three xylographs viz., Derge (D), Lhasa (H) and sTog (S) as mentioned before. While I compared the three of them, I marked all the differences. When disagreements occurred among them I mostly base the text reproduced here on Derge, except where I can be sure that the changing should be done. In some problematic cases, the Tibetan and Sanskrit parallel can be judged by its meaning. In this passage Cf. Tib§11: *chos ma yin pa'i bdun dañ chos kyi bdun gyi gso sbyoñ gźag pa gañ ʒe na |* sTog has 'dun in both places but *Sanskrit* parallel has *sapta* (seven), so the *bdun* must be used here. Another example is in Tib§23 *spyod pa* and *sbyod pa* (Derge 185b1); enough said here that the Derge is in error and so that it must be omitted.

One more thing I can be sure is that the *pa* and *ba* is used correctly since there are many places that *pa* and *ba* has been scripted interchangeably. An error occurs now and then, perhaps it is because they look much alike in those xylographs; anyhow it will be basically solved by means of the orthography. Grammatically, according to Hodge, *ba* and *bo* are used after a final -ñ / -r / -l or vowel⁸⁷; thus the rest uses *pa* and *po*. It has been mentioned in Braarvig's article “*The Phug brag versions of the Akṣayamatīnirdeśa*” that sTog (S) and Derge (D) stemmed from different recensions.⁸⁸ Moreover, the Lhasa Edition

⁸⁷ Stephen Hodge, *An Introduction to Classical Tibetan*, 2nd edition (Bangkok: Orchid Press, 2006), 12.

⁸⁸ Jens Braarvig, “The Phug Brag Versions of the Akṣayamatīnirdeśa”, in *Transmission of the Tibetan Canon: Papers Presented at a Panel of the 7th Seminar of the International*

should belong to the same recension as sTog, as shown in the Figure 2 in Braarvig's work.⁸⁹ In *gso sbyon gžag pa'i gži* (*poṣadhaśthāpanavastu*) most of the time sTog (S) and Lhasa (H) usually provides a good script of *pa* and *ba* when in use, in contrast to Derge, which often places *ba* instead of *pa*.⁹⁰

In this edition, the difference among Derge, Lhasa or sTog edition will be noted in footnotes exactly at that term but if there is more than one word, I will represent the different one in *italic*. I also note in which edition(s) we find the differences from the present edition, giving the page and line of the different reading. For example, the first note, *mod gal*, is used in this edition then I footnoted “mo'u 'gal (S244b2) and (H273a4)”, so that we know Derge (main edition) disagrees with the other two editions. Furthermore, many repetitive words appear often in an edition, herein I will use the term “dittography” to represent them in footnote. In contrast to omission of the term, herein I will be marking in which edition it is lost followed by “om.” so that (H.om.) means that Lhasa has omitted this term or passage.

Association for Tibetan Studies, Graz 1995, ed. Österreichische Akademie der Wissenschaften Philosophisch-Historische Klasse (Verlag der Österreichischen Akademie der Wissenschaften, 1997), 2.

⁸⁹ Ibid., 3.

⁹⁰ This might not surprise seasoned Tibetologists familiar with the xylographs, while for me achieving this insight was very valuable, showing me also how important the consultation of Tibetan xylographs can be.

The Gso Sbyon Gzag pa'i Gzi, Corresponding to the Poṣadhasthāpanavastu

§1 D182a3-a5 // H273a3-a6 // S244b2-b4

gso sbyon gzag pa'i gzi'i sdom ni l

ma dag gso sbyon dge sloṅ daṅ l *mod gal*⁹¹ gyis ni ṅams pa daṅ l de nas
ston pas smad pa daṅ l dge 'dun gyis bor gso sbyon ṅo l

sdom gyi tshigs su bcaḍ pa 'di ni yul tsam par gso sbyon gi mdo rgyas par gsuṅs
te l gso sbyon gi mdo de yaṅ luṅ bar ma yaṅ dag par 'gro ba'i le'u las 'byuṅ ṅo ll
sdom ni l

gleṅ daṅ dran pa ṅid daṅ ni l skabs daṅ smrar ni mi gzug daṅ l gdams pa
rab tu gzag pa daṅ l gso sbyon daṅ ni dgag dbye'o l

§2 D182a5-b1 // H273a6-b4 // S244b4-245a2

bcom ldan 'das kyis dge 'dun gyi gnas brtan gyis zla ba phyed⁹² kyis so sor thar
pa'i mdo gdon pa gdon par bya'o zes gsuṅs pas dge skos⁹³ kyis dge 'dun gyi
gnas brtan gyi mdun du 'dug ste smras pa l gnas brtan so sor thar pa'i mdo gdon
pa thon cig l des smras pa l tshe daṅ ldan pa re žig dge sloṅ gi 'khor ma dag go l
'di na gnas brtan gyis su žig ma dag par gzigs l re žig khyod ṅid yin no l gnas
brtan gyis bdag la ji ltar gzigs l lha'i mig gis so l da⁹⁴ 'dir dge sloṅ rnam kyis
lha'i mig gis mthoṅ nas gleṅ bar byed l dran par byed pa ni kyis hud bdag ma ruṅ
ṅo sṅam⁹⁵ pa'i skabs de dge sloṅ rnam kyis bcom ldan 'das la gsol pa daṅ l

⁹¹ mo'u 'gal (S244B2) and (H273a4)

⁹² Dittography; phyed phyed (H273a6)

⁹³ bskos (H273a7)

⁹⁴ de (H273b1)

⁹⁵ sṅams (S244B7)

bcom ldan 'das kyis bka' stsal pa l dge sloñ dag lha'i mig ni tha sñad du bya ba
 ma yin te l de lta bas na dge sloñ *gis lha'i mig gis bltas te dge sloñ*⁹⁶ la gleñ ba
 dañ dran par mi bya'o l dge sloñ gis lha'i mig gis bltas te dge sloñ la gleñ ba dañ
 dran par byed na 'gal tshabs can du 'gyur ro l lha'i mig gis ji lta bar lha'i rna bas
 kyañ de bžin no l

§3 D182b1-b5 // H273b4-274a3 // S245a3-245b1

yañ dge skos⁹⁷ des dge 'dun gyi gnas brtan gyi mdun du 'dug nas smras pa l
 gnas brtan so sor thar pa'i mdo gdon pa thon cig l des smras pa l tshe dañ ldan
 pa re žig dge sloñ gi 'khor ma dag go l gnas brtan 'di na ma dag pa su žig lags l
 re žig khyod ñid yin no l gnas brtan khyod kyis dge 'dun gyi dbus su bdag gi
 mgor gtun śiñ gis brdeg pa ji ga srid lags sam l e ma'o kyis hud khod kyis bdag
 la lkog tu gleñ *so sor chog*⁹⁸ l de cañ mi smra bar 'dug pa'i skabs de dge sloñ
 rnam kyis bcom ldan 'das la gsol pa dañ l bcom ldan 'das kyis bka' stsal pa l
 lkog tu gleñ bar bya ste dge 'dun gyi dbus su ni ma yin no l gal te lkog tu gleñs
 na⁹⁹ mi dran žes zer na dran par bya'o l dran par byas pa las gal te khro bar byed
 na skabs 'byed du gžug go l skabs 'byed du bcug pa las *gžan nas*¹⁰⁰ gžan nas
 gžan du sgyur bar byed nas bcom ldan 'das kyis bka' stsal pa l smrar mi gžug go
 l smrar ma bcug kyañ de bžin du gžan nas gžan du bsgyur nas bcom ldan 'das
 kyis bka' stsal pa l 'di gdams ñag dañ l gso sbyoñ dañ l dgag dbye gžag par
 bya'o l

⁹⁶ Dittography; gis lha'i mig gis bltas te dge sloñ (S245a1-2)

⁹⁷ bskos (H273b4)

⁹⁸ so cog (S245A5), du chog (H273b7)

⁹⁹ gleñs pa (D182b4), gleñ pa (H274a1)

¹⁰⁰ (H.om.)

§4 D182b5-b7 // H274a3-a6 // S245b1-b3

chos ma yin pa¹⁰¹ gcig dañ chos kyi gcig gi¹⁰² gso sbyon g'zag pa dañ | chos ma yin pa'i gñis dañ chos kyi gñis dañ chos ma yin pa'i gsum dañ chos kyi gsum dañ | chos ma yin pa'i b'zi dañ chos kyi b'zi dañ | chos ma yin pa'i lña dañ chos kyi lña dañ | chos ma yin pa'i drug dañ chos kyi drug dañ | chos ma yin pa'i bdun dañ chos kyi bdun dañ | chos ma yin pa'i brgyad dañ chos kyi brgyad dañ | chos ma yin pa'i dgu dañ chos kyi dgu dañ | chos ma yin pa'i bcu dañ chos kyi bcu'i gso sbyon g'zag pa'o |

§5 D182b7-183a2 // H274a6-274b1 // S245b3-b5

chos ma yin pa'i gcig dañ chos kyi gcig gi gso sbyon g'zag pa gañ že¹⁰³ na | g'zi med pa'i byas pas gso sbyon g'zag pa ni chos ma yin pa'i gso sbyon g'zag pa yin no | g'zi dañ bcas pa'i byas pas gso sbyon g'zag pa ni chos kyi gso sbyon g'zag pa yin te | 'di ni chos ma yin pa'i gso sbyon¹⁰⁴ gcig dañ | chos kyi gso sbyon g'zag pa gcig yin no |

§6 D183a2-3 // H274b1-b3 // S245b5-6

chos ma yin pa'i gñis dañ chos kyi gñis kyi gso sbyon g'zag pa gañ že¹⁰⁵ na | g'zi med pa'i byas pa dañ g'zi med pa'i ma byas pas gso sbyon g'zag pa ni chos ma yin pa'i gso sbyon g'zag pa yin no | g'zi dañ bcas pa'i byas pa dañ g'zi dañ bcas pa'i ma byas pas gso sbyon g'zag pa ni chos kyi gso sbyon g'zag pa yin te | 'di ni chos ma yin pa'i¹⁰⁶ gñis dañ chos kyi gñis kyi gso sbyon g'zag pa yin no |

¹⁰¹ pa'i (H274a3)

¹⁰² (H.om.)

¹⁰³ žes (S245b3)

¹⁰⁴ (H.om) Lost between the end of 274a and the beginning of 274b

¹⁰⁵ žes (S245b5)

¹⁰⁶ pa (S245b6)

§7 D183a3-5 // H274b3-b6 // S245b6-246a2

chos ma yin pa'i¹⁰⁷ gsum dañ chos kyi gsum gyi gso sbyon gżag pa gañ že na |
gżi med pa'i byas pa dañ | gżi med pa'i ma byas pa dañ | gżi med pa'i byas pa
dañ | ma byas pas gso sbyon gżag pa ni chos ma yin pa'i gso sbyon gżag pa yin
no | gżi dañ bcas pa'i byas pa dañ | gżi dañ bcas pa'i ma byas pa¹⁰⁸ dañ | gżi dañ
bcas pa'i byas pa dañ ma byas pas gso sbyon gżag pa ni chos kyi gso sbyon
gżag pa yin te | 'di ni chos ma yin pa'i¹⁰⁹ gsum dañ chos kyi gsum gyi gso sbyon
gżag pa yin no |

§8 D183a5-a7 // H274b6-275a1 // S246a2-a4

chos ma yin pa'i¹¹⁰ bži dañ chos kyi bži'i gso sbyon gżag pa gañ že na | gżi med
pa'i tshul khriṃs ṇams pa dañ | lta ba ṇams pa dañ | spyod pa ṇams pa dañ |
'tsho ba ṇams pas¹¹¹ gso sbyon gżag pa ni chos ma yin pa'i gso sbyon gżag pa
yin no | gżi dañ bcas pa'i tshul khriṃs ṇams pa dañ | lta ba ṇams pa dañ | spyod
pa ṇams pa dañ | 'tsho ba ṇams pas gso sbyon gżag pa ni chos kyi gso sbyon
gżag pa yin te | 'di ni chos ma yin pa¹¹² bži dañ | chos kyi bži'i gso sbyon gżag
pa yin no |

§9 D183a7-b2 // H275a1-a4 // S246a4-a7

chos ma yin pa¹¹³ lña dañ chos kyi lña'i gso sbyon gżag pa gañ že na | gżi med
pa'i phas pham pa dañ | dge 'dun lhag ma dañ | ltuñ byed dañ | so sor bśags pa

¹⁰⁷ ba'i (S245b7)

¹⁰⁸ ba (S246a1)

¹⁰⁹ pa (D183a5)

¹¹⁰ pa (S246a2)

¹¹¹ bas (D183a6)

¹¹² pa'i (H275a1)

¹¹³ pa'i (S246a5), (H275a2)

dañ | ñes byas kyis¹¹⁴ gso sbyoñ gźag pa ni chos ma yin pa'i gso sbyoñ gźag pa yin no | gźi dañ bcas pa'i phas pham pa dañ | dge 'dun lhag ma dañ | ltuñ byed dañ | so sor bsags pa dañ | ñes byas kyis gso sbyoñ gźag pa ni chos kyis¹¹⁵ gso sbyoñ gźag pa yin te | 'di ni chos ma yin pa'i lña dañ chos kyi lña'i gso sbyoñ gźag pa yin no |

§10 D183b2-b5 // H275a4-b2 // S246a7-b4

chos ma yin pa'i drug dañ chos kyi drug gi gso sbyoñ gźag pa gañ že na | gźi med pa'i byas pa dañ | gźi med pa'i ma byas pa dañ | gźi med pa'i byas pa dañ | ma byas pa dañ | gźi med pa'i lhag ma dañ bcas pa byas pa dañ | gźi med pa'i lhag ma dañ bcas pa ma byas pa dañ | gźi med pa'i lhag ma dañ bcas pa byas pa dañ | ma byas pas gso syoñ gźag pa ni chos ma yin pa'i gso sbyoñ gźag pa yin no | gźi dañ bcas pa'i byas pa dañ | gźi dañ bcas pa'i ma byas pa dañ | gźi dañ bcas pa'i byas pa dañ | ma byas pa dañ | gźi dañ bcas pa'i lhag ma dañ bcas pa byas pa dañ | gźi dañ bcas pa'i lhag ma dañ bcas pa ma byas pa dañ | gźi dañ bcas pa'i lhag ma dañ bcas pa byas pa dañ | ma byas pas gso sbyoñ gźag pa ni chos kyi gso sbyoñ gźag pa ste | 'di dag ni chos ma yin pa'i¹¹⁶ drug dañ chos kyi drug gi gso sbyoñ gźag pa yin no |

§11 D183b5-b7 // H275b2-b5 // S246b4-b7

chos ma yin pa'i *bdun*¹¹⁷ dañ chos kyi *bdun* gyi gso sbyoñ gźag pa gañ že na | gźi med pa'i tshul khriims ñams pa dañ | lta ba ñams pa dañ | spyod pa ñams pa dañ | 'tsho ba ñams pa dañ | gźi med pa'i mthoñ ba dañ | thos pa dañ | dogs pas gso sbyoñ gźag pa ni | chos ma yin pa'i gso sbyoñ gźag pa yin no | gźi dañ bcas

¹¹⁴ kyi (S246a5)

¹¹⁵ kyi (S246a6), (H275a4)

¹¹⁶ pa (S246B4), (H275b1)

¹¹⁷ 'dun for both places, see italic in that sentence (S246B4)

pa'i tshul khrimś ñams pa dañ | lta¹¹⁸ ñams pa dañ | spyod pa ñams pa dañ | 'tsho
 ba ñams pa dañ | gñi dañ bcas pa'i mthoñ ba dañ | thos pa dañ | dogs pas gso
 sbyoñ gżag pa ni chos kyi gso sbyoñ gżag pa yin te | 'di dag ni chos ma yin
 pa'i¹¹⁹ bdun¹²⁰ dañ chos kyi bdun gyi gso sbyoñ gżag pa yin no |

§12 D183b7-184a2 // H275b5-276a2 // S246b7-247a4

chos ma yin pa'i brgyad dañ | chos kyi brgyad kyi gso sbyoñ gżag pa gañ že na |
 gñi med pa'i phas pham pa dañ | dge 'dun lhag ma dañ | ltuñ byed dañ | so sor
 bśags pa dañ | ñes byas¹²¹ dañ | gñi med pa'i mthoñ ba dañ | thos pa dañ | dogs
 pas gso sbyoñ gżag pa ni chos ma yin pa'i gso sbyoñ gżag pa yin no | gñi dañ
 bcas pa'i phas pham pa dañ | dge 'dun lhag ma dañ | ltuñ byed dañ | so sor bśags
 pa dañ | ñes byas dañ | gñi dañ bcas pa'i mthoñ ba dañ | thos pa dañ | dogs pas
 gso sbyoñ gżag pa¹²² yin te | 'di dag ni chos ma yin pa'i¹²³ brgyad dañ | chos kyi
 brgyad kyi gso sbyoñ gżag pa yin no |

§13 D184a2-a7 // H276a2-b1 // S247a4-b2

chos ma yin pa'i¹²⁴ dgu dañ chos kyi dgu'i gso sbyoñ gżag pa gañ že na | gñi
 med pa'i byas pa dañ | gñi med pa'i ma byas pa dañ | gñi med pa'i byas pa dañ
 ma byas pa dañ | gñi med pa'i lhag ma dañ bcas pa byas pa dañ | gñi med pa'i
 lhag ma dañ bcas pa ma byas pa dañ gñi med pa'i lhag ma dañ bcas pa byas pa
 dañ ma byas pa dañ | gñi med pa'i lhag ma med pa byas pa dañ | gñi med pa'i

¹¹⁸ lta ba (S246B6), (H275b4)

¹¹⁹ pa (S246B7)

¹²⁰ 'dun (S246B7)

¹²¹ bcas (H275b6)

¹²² Inserted has been made here in italic ...gżag pa *ni chos kyi gso sbyoñ gżag pa yin te* (S247A3), Lhasa is most likely to agree with sTog but the script is unreadable here (H276a1)

¹²³ pa (S247a3)

¹²⁴ pa (S247a4)

lhag ma med pa ma byas pa dañ | gźi med pa'i lhag ma med pa byas¹²⁵ pa dañ
ma byas pas gso sbyon gźag pa ni chos ma yin pa'i gso sbyon gźag pa yin no |
gźi dañ bcas pa'i byas pa dañ | gźi dañ bcas pa'i ma byas pa dañ | gźi dañ bcas
pa'i byas pa dañ ma byas pa dañ | gźi dañ bcas pa'i lhag ma dañ bcas pa byas pa
dañ | gźi dañ bcas pa'i lhag ma dañ bcas pa ma byas pa dañ | gźi dañ bcas pa'i
lhag ma *dañ bcas pa byas pa dañ ma byas pa dañ* | gźi dañ bcas pa'i lhag ma¹²⁶
med pa byas pa dañ | gźi dañ bcas pa'i lhag ma med pa ma byas pa dañ | gźi dañ
bcas pa'i lhag ma med pa byas pa dañ ma byas pas gso sbyon gźag pa ni chos
kyi gso sbyon gźag pa yin te | 'di dag ni chos ma yin pa'i¹²⁷ dgu dañ chos kyi
dgu'i gso sbyon gźag pa yin no |

§14 D184a7-b1 // H276b1-b3 // S247b3-b5

chos *ma yin pa'i* bcu dañ chos *kyi*¹²⁸ bcu'i gso sbyon gźag pa gañ že na | phas
pham pa ma yin | phas pham pa'i gtam gyi gleñ gźi ma yin | bslab pa spoñ ba
ma yin | bslab pa spoñ ba'i gtam gyi gleñ gźi ma yin | dge 'dun spoñ ba¹²⁹ ma
yin | dge 'dun spoñ ba'i gtam gyi gleñ gźi ma yin | tshul khriṃs ṅams pa ma yin
| lta ba ṅams pa ma yin | spyod pa ṅams pa ma yin | 'tsho ba ṅams pa ma yin no |

§15 D184b1-b3 // H276b3-b6 // S247b5-b7

phas pham pa ma yin pa ji lta bu že na | dge sloñ gis¹³⁰ rnam pa gañ dag dañ | (2)
rtags gañ dag dañ | mtshan ma gañ dag gis¹³¹ phas pham pa'i ltun ba 'byun bar
'gyur ba'i rnam pa de dag gis de la phas pham pa'i ltun ba byun bar ma mthoñ

¹²⁵ ma byas (H276a4)

¹²⁶ (H.om.)

¹²⁷ pa (S247b2)

¹²⁸ italics switch around in sTog (S247b3) i.e., chos kyi bcu dañ chos ma yin pa'i bcu'i...

¹²⁹ pa (H276b2), (D184b1)

¹³⁰ gi (S247B5)

¹³¹ gi (S247B5)

žíň l rtags de dag gis ma yin l mtshan ma de dag gis ma yin la l des ma mthoñ ba
dañ l ma thos pa dañ l mi dogs (3) pas¹³² gso sbyoñ gżag pa ni l chos ma yin pa'i
gso sbyoñ gżag pa yin te l de lta bu ni phas pham pa ma yin pa'o l

§16 D184b3-b5 // H276b6-277a1 // S247b7-248a3

phas pham pa'i¹³³ gtam gyi glen gżi ma yin pa¹³⁴ ji lta bu že na l 'di lta ste dge
sloñ rab tu mañ po tshogs śiñ 'dus la gtam smra pa de yañ de las byuñ ba ma yin
l de glen ba'i skabs la bab pa ma yin žiñ dge sloñ de rnams kyañ stan las lañs
nas so sor doñ ba dañ l des ma mthoñ ba dañ l ma thos pa dañ l mi dogs pas gso
sbyoñ gżag pa ni chos ma yin pa'i gso sbyoñ gżag pa¹³⁵ yin te l de lta bu ni phas
pham pa'i gtam gyi glen gżi ma yin pa'o l

§17 D184b5-b6 // H277a1-a3 // S248a3-a5

bslab pa spoñ ba ma yin pa ji lta bu že na l dge sloñ gis rnam pa gañ dag dañ l
rtags gañ dag dañ l mtshan ma gañ dag gis bslab pa spoñ bar byed pa'i rnam pa
de dag gis de bslab pa spoñ bar ma mthoñ žiñ rtags de dag gis ma yin l mtshan
ma de dag gis ma yin la l des ma mthoñ ba dañ l ma thos pa dañ l mi dogs pas
gso sbyoñ gżag pa ni chos ma yin pa'i¹³⁶ gso sbyoñ gżag pa yin te l de lta bu ni
bslab pa spoñ ba ma yin pa'o l

§18 D184b6-185a1 // H277a3-a6 // S248a5-a7

bslab pa spoñ ba'i gtam gyi glen gżi ma yin pa ji lta bu že na l 'di lta ste dge
sloñ rab tu mañ po tshogs śiñ 'dus la gtam smra ba de yañ de las byuñ ba ma yin

¹³² par (S247B7)

¹³³ ba'i (D184b3)

¹³⁴ ba (D184b3)

¹³⁵ ba (D184b4)

¹³⁶ ba'i (D184b6)

l de glen ba'i skabs la bab pa¹³⁷ ma yin zin dge sloñ de rnams kyañ stan las lañs
nas so sor doñ ba dañ l des ma mthoñ ba dañ l ma thos pa dañ l mi dogs par¹³⁸
gso sbyoñ gżag pa ni chos ma yin pa'i¹³⁹ gso sbyoñ gżag pa¹⁴⁰ yin te l de lta bu
ni bslab pa spoñ ba'i gтам gyi glen gži ma yin pa'o l

§19 D185a1-a3 // H277a6-b1 // S248a7-b2

dge 'dun spoñ ba ma yin pa ji lta bu že na l dge sloñ gis nram pa gañ dag dañ l
rtags gañ dag dañ l mtshan ma gañ dag gis dge 'dun spoñ bar byed pa'i nram pa
de dag gis dge 'dun spoñ bar byed par¹⁴¹ ma mthoñ zin l rtags de dag gis ma yin
l mtshan ma de dag gis ma yin la l des ma mthoñ ba dañ l ma thos pa dañ l mi
dogs pas¹⁴² gso sbyoñ gżag pa ni chos ma yin pa'i gso sbyoñ gżag pa yin te l de
lta bu ni dge 'dun spoñ ba ma yin pa'o l

§20 D185a3-a4 // H277b1-b4 // S248b2-b5

dge 'dun spoñ ba'i gтам gyi glen gži ma yin pa¹⁴³ ji lta bu že na l 'di lta ste dge
sloñ rab tu mañ po tshogs śiñ 'dus la gтам smra ba de yan de las byuñ ba ma yin
te¹⁴⁴ l de glen ba'i skabs la bab pa ma yin zin dge sloñ de rnams kyañ stan las
lañs nas so sor doñ ba dañ l des ma mthoñ ba dañ l ma thos pa dañ l mi dogs pas
gso sbyoñ gżag pa ni chos ma yin pa'i gso sbyoñ gżag pa yin te l de lta bu ni
dge 'dun spoñ ba'i gтам gyi glen gži ma yin pa'o l

¹³⁷ ba (D184b7)

¹³⁸ pas (H277a5)

¹³⁹ pas (S248A7)

¹⁴⁰ ma (S248A7)

¹⁴¹ bar (S248B1)

¹⁴² par (S248B2)

¹⁴³ ba (D185a3)

¹⁴⁴ (S.om.)

§21 D185a4-a5 // H277b4-b5 // S248b5-b6

tshul khrims ñams pa ma yin pa ji lta bu že na l phas pham pa bži rñams las gañ
yañ ruñ ba'i ltuñ ba ma byuñ bar dge sloñ de la ma mthoñ ba dañ l ma thos pa
dañ l mi dogs par¹⁴⁵ gso sbyoñ gžag pa ni chos ma yin pa'i gso sbyoñ gžag pa
yin te l de lta bu ni tshul khrims ñams pa ma yin pa'o l

§22 D185a5-a7 // H277b5-b7 // S248b6-249a1

lta ba ñams pa ma yin pa ji lta bu že na l lta ba'i rñam pa drug bcu¹⁴⁶ rtsa gñis
las¹⁴⁷ gañ yañ ruñ ba'i lta bar mñon par ma žen par dge sloñ de la ma mthoñ ba
dañ l ma thos pa¹⁴⁸ dañ l mi dogs par¹⁴⁹ gso sbyoñ gžag pa ni chos ma yin pa'i
gso sbyoñ gžag pa yin te l de lta bu ni lta ba ñams pa ma yin pa'o l

§23 D185a7-b1 // H277b7-278a1 // S249a1-a3

spyod pa ñams pa ma yin pa ji lta bu že na l bslab pa'i gži rjes su mthun žiñ
'tsham pa'i tshig gi¹⁵⁰ lam dag gis smras na yañ dag par sgrub¹⁵¹ pa de la dge
sloñ gis ma mthoñ ba dañ l ma thos pa dañ l mi dogs par¹⁵² gso sbyoñ gžag pa ni
chos ma yin pa'i gso sbyoñ gžag pa yin te l de lta bu ni spyod¹⁵³ pa ñams pa ma
yin pa'o l

¹⁴⁵ pas (H277b4)

¹⁴⁶ cu (S248B7)

¹⁴⁷ la (S248B7)

¹⁴⁸ ba (D185a6)

¹⁴⁹ pas (H277b6)

¹⁵⁰ gis (S249A2)

¹⁵¹ sgub (S249A2)

¹⁵² pas (H278a1)

¹⁵³ sbyod (D185b1)

§24 D185b1-b2 // H278a1-a3 // S249a3-a4

'tsho ba ñams pa ma yin pa ji lta bu že na l de'i 'tsho ba yoñs su dag pa yin na l de la dge sloñ gis ma mthoñ ba dañ l ma thos pa dañ l mi dogs par¹⁵⁴ gso sbyoñ gżag pa ni chos ma yin pa'i gso sbyoñ gżag pa yin te l de lta bu ni 'tsho ba ñams pa ma yin pa'o l

§25 D185b2-b3 // H278a3-a5 // S249a4-a6

dkar po'i phyogs la phas pham pa yin pa dañ l phas pham pa'i gтам gyi glen gži yin pa dañ l bslab pa spoñ ba yin pa dañ l bslab pa spoñ ba'i gтам gyi glen gži yin pa dañ l dge 'dun spoñ ba yin pa dañ l dge 'dun spoñ ba'i gтам gyi glen gži yin pa dañ l tshul khrims ñams pa yin pa dañ l lta ba ñams pa yin pa dañ l spyod pa ñams pa yin pa dañ l 'tsho ba ñams *pa yin*¹⁵⁵ no l

§26 D185b3-b5 // H278a5-a7 // S249a6-b1

phas pham pa yin pa ji lta bu že na l dge sloñ gis rnam pa gañ dag dañ l rtags gañ dag dañ l mtshan ma gañ dag¹⁵⁶ gis phas pham pa'i ltuñ ba byuñ ba'i rnam pa de dag dañ l rtags de dag dañ l mtshan ma de dag gis de phas pham pa'i ltuñ ba byuñ bar mthoñ la l des mthoñ ba dañ l thos pa¹⁵⁷ dañ l dogs pas gso sbyoñ gżag pa ni chos kyi gso sbyoñ gżag pa yin te l de lta bu ni phas pham pa yin no l

§27 D185b5-b6 // H278a7-b2 // S249b1-b3

phas pham pa'i gтам gyi glen gži yin pa ji lta bu že na l 'di lta ste dge sloñ rab tu mañ po tshogs śiñ 'dus la gтам smra ba de yañ de las byuñ ba yin l de glen

¹⁵⁴ pas (H278a2)

¹⁵⁵ Dittography; pa yin pa yin (S249a6), (H278a5)

¹⁵⁶ Dittography; dag dag (S249a7)

¹⁵⁷ ba (D185b4)

ba'i skabs la bab pa yin žin dge sloñ de rnams kyañ de bžin du 'dug pa¹⁵⁸ bžin la
l des mthoñ ba dañ l thos pa dañ l dogs pas gso sbyoñ gžag pa ni chos kyi gso
sbyoñ gžag pa yin te l de lta bu ni phas pham pa'i gтам gyi gleñ gži yin no l

§28 D185b6-186a1 // H278b2-b4 // S249b3-b5

bslab pa spoñ ba yin ba¹⁵⁹ ji lta bu že na l dge sloñ gis rnam pa gañ dag dañ l
rtags gad dag dañ l mtshan ma gañ dag gis bslab pa spoñ *bar byed*¹⁶⁰ pa'i¹⁶¹
rnam pa de dag dañ l rtags de dag dañ l mtshan ma de dag gis de bslab pa¹⁶² spoñ
bar byed par mthoñ *la l des mthong*¹⁶³ ba dañ l thos pa dañ l dogs pas gso sbyoñ
gžag pa ni chos kyi gso sbyoñ gžag pa¹⁶⁴ yin te l de lta bu ni bslab pa spoñ ba
yin no l

§29 D186a1-a2 // H278b4-b6 // S249b5-b7

bslab pa spoñ ba'i gтам gyi gleñ gži yin pa¹⁶⁵ ji lta bu že na l 'di lta ste dge sloñ
rab tu mañ po tshogs šin 'dus la gтам smra ba de yañ de las byuñ ba yin te¹⁶⁶ l
de gleñ ba'i skabs yin žin l dge sloñ de rnams kyañ de bžin du 'dug bžin la l des
mthoñ ba dañ l thos pa dañ l dogs pas gso sbyoñ gžag pa ni chos kyi gso sbyoñ
gžag pa yin te l de lta bu ni bslab pa spoñ ba'i gтам gyi gleñ gži yin no l

¹⁵⁸ ba (S249B2)

¹⁵⁹ pa (S249B3), (H278b2)

¹⁶⁰ (S.om.)

¹⁶¹ ba'i (S249B4)

¹⁶² ba (D185b7),(H278b3)

¹⁶³ (H.om.)

¹⁶⁴ ba (D186a1)

¹⁶⁵ ba (D186a1)

¹⁶⁶ (S.om.)

§30 D186a2-a4 // H278b6-279a2 // S249b7-250a2

dge 'dun spon ba yin pa ji lta bu že na | dge sloñ gis rnam pa gañ dag dañ | rtags
gañ dag dañ | mtshan ma gañ dag¹⁶⁷ gi¹⁶⁸ dge 'dun spon bar byed pa'i rnam pa
de dag dañ | rtags de dag dañ | mtshan ma de dag gis dge 'dun spon bar byed par
mthoñ la | des mthoñ ba dañ | thos pa dañ | dogs pas gso sbyoñ gźag pa ni chos
kyi gso sbyoñ gźag pa yin te | de lta bu ni dge 'dun spon ba yin no |

§31 D186a4-a5 // H279a2-a4 // S250a2-a4

dge 'dun spon ba'i gtam gyi glen gźi yin pa ji lta bu že na | 'di lta ste dge sloñ
rab tu mañ po tshogs śin 'dus la gtam smra ba de yañ de las byuñ ba yin | de
glen ba'i skabs la bab pa yin žin | dge sloñ de rnams kyañ de bžin du 'dug bžin
la | des mthoñ ba dañ | thos pa dañ | dogs pas gso sbyoñ gźag pa ni chos kyi gso
sbyoñ gźag pa yin te | de lta bu ni dge 'dun spon ba'i gtam gyi glen gźi yin no |

§32 D186a5-a6 // H279a4-a5 // S250a4-a5

tshul khrims ñams pa yin pa ji lta bu že na | phas pham pa bži las gañ yañ ruñ
ba'i ltuñ ba byung bar gyur la | de la dge sloñ gis mthoñ ba dañ | thos pa dañ |
dogs pas gso sbyoñ gźag pa ni chos kyi gso sbyoñ gźag pa yin te | de lta bu ni
tshul khrims ñams pa yin no |

§33 D186a6-186b1 // H279a5-a7 // S250a5-a7

lta ba ñams pa yin pa ji lta bu že na | lta ba'i rnam pa drug cu rtsa gñis las¹⁶⁹ gañ
yañ ruñ ba'i lta bar mñon par žen par gyur la | de la dge sloñ gis mthoñ ba dañ |

¹⁶⁷ (S.om.)

¹⁶⁸ gis (S250A1), (H278b7)

¹⁶⁹ la (S250A6)

thos pa dañ l dogs pas gso sbyon gźag pa ni chos kyi gso sbyon gźag pa yin te l
de lta bu ni lta ba ñams pa yin no l

§34 D186b1-b2 // H279a7-b1 // S250a7-b1

spyod pa ñams pa yin pa ji lta bu yin¹⁷⁰ že na l bslab pa'i¹⁷¹ rjes su mthun žin
'tsham pa'i tshig gi lam dag gis smras na yañ dag pa¹⁷² mi sgub¹⁷³ pa de la dge
sloñ gis mthoñ ba dañ l thos pa dañ l dogs pas gso sbyon gźag pa ni chos kyi gso
sbyon gźag pa yin te l de lta bu ni spyod pa ñams pa yin no l

§35 D186b2-b3 // H279b2-b3 // S250b1-b2

'tsho ba ñams pa yin pa ji lta bu že na l de'i 'tsho ba ma dag par gyur la l de la
dge sloñ gis mthoñ ba dañ l thos pa dañ l dogs pas gso sbyon gźag pa ni chos kyi
gso sbyon gźag pa yin te l de lta bu ni 'tsho ba ñams pa yin te l

§36 D186b3-b4 // H279b3-b5 // S250b2-b4

'di dag ni chos ma yin pa'i¹⁷⁴ bcu dañ chos kyi bcu'i gso sbyon gźag pa yin no l
gso sbyon gźag pa ji lta ba bžin du dgag dbye gźag pa yañ de bžin no l dge sloñ
dag dge 'dun ni lña po 'di dag yin te l lña gañ že na l ño tsha med pa'i dge 'dun
dañ l lug ltar lkugs pa'i dge 'dun dañ l tshogs kyi dge 'dun dañ l kun rjob kyi
dge 'dun dañ l don dam pa'i dge 'dun no l

¹⁷⁰ (H.om.)

¹⁷¹ Inserted has been made here in italic; bslab pa'i *gži* rjes... (H279a7)

¹⁷² par (S250A7), (H279b1)

¹⁷³ sgrub (H279b1)

¹⁷⁴ pa (S250B2)

ño tsha med pa'i dge 'dun gañ ze na | gañ na dge sloñ thams cad tshul khrim
 'chal žin sdig pa'i chos dan ldan pa'o | lug ltar lkugs pa'i dge 'dun gañ ze na |
 gañ na mdo sde¹⁷⁵ 'dzin pa ma yin | 'dul ba 'dzin pa ma yin | ma mo 'dzin¹⁷⁶ pa
 ma yin pa'o | tshogs kyi dge 'dun gañ¹⁷⁷ ze na | gañ na tshogs dan 'brel¹⁷⁸ bas las
 rnams byed pa'o | kun rdzob kyi dge 'dun gañ ze na | so so'i¹⁷⁹ skye bo dge ba
 dan ldan pa thams cad do | don dam pa'i dge 'dun gañ ze na | slob pa dan mi
 slob pa'i skyes bu gañ zag brgyad do | de la dge 'dun goñ ma gsum po ño tsha
 med pa'i dge 'dun dan | lug ltar lkugs pa'i dge 'dun dan | tshogs kyi dge 'dun
 gañ dag¹⁸⁰ yin pa 'di dag gis ni chos ma yin pa'i las byed pa 'thob bo | kun
 rdzob kyi dge 'dun gañ yin pa 'dis ni chos kyi *las dan*¹⁸¹ chos ma yin pa'i las
 byed pa 'thob bo | don dam pa'i dge 'dun gañ yin pa 'dis ni chos ma yin pa'i las
 byed pa mi 'thob bo | gso sbyoñ gžag pa'i gži rdzogs so¹⁸² ||

¹⁷⁵ sda (S250B5)

¹⁷⁶ 'zhin (D186b5)

¹⁷⁷ Dittography; 'dun gañ 'dun gañ (S250B6)

¹⁷⁸ 'byel (H186b5)

¹⁷⁹ so so (H279b7)

¹⁸⁰ (H.om.)

¹⁸¹ 'du śes kyi (S251A1)

¹⁸² sto (D187a1)

PART II
TRANSLATION AND PĀLI COUNTERPART

TRANSLATION PART

Introduction

The *Poṣadhasthāpanavastu* of *Mūlasarvāstivādin* can be subdivided into four parts:

1. The *uddāna*, the synopsis of the whole story, including the location where it was recited.
2. Then comes the part, which ordains that the *prātimokṣasūtra* shall be recited every fortnight. However, when the senior *bhikṣu* was asked to recite them, he became silent due to an impurity of that assembly. The Blessed One persisted not to use supernatural powers to accuse impure *bhikṣu*. Likewise a *bhikṣu* is not to be accused in the middle of *saṃgha* but rather in private. If an accused *bhikṣu* gets angry, the other *bhikṣus* should remain silent. Then the admonition must be suspended to that impure *bhikṣu*, as well as the *poṣadha* and *pravāraṇā*.
3. Ten grounds cause the suspension of *poṣadha* as valid or invalid. The details of each are explained thoroughly.
4. Last of all, five kinds of *saṃgha* are listed as shameless, blinded, collective, common and highest.

The narrative corresponds very well with the Tibetan text; the *pātimokkhaṭhapanakkhandhaka* in *Cullavagga*, Pāli Vinaya is also narrated correspondingly.

There are many words in this work that have been left untranslated. Here I shall give an explanation and the term I chose not to translate for a better

understanding. To begin with the term “**bhikṣu**,”¹⁸³ as a matter of fact, it is a common word known by all Buddhists as well as “**bhikkhu (P)**”. Even though the translation “monk” is normally used, I preferred to remain the term “bhikṣu” untranslated due to the fact that I have seen some scholars render the term quite differently such as “mendicant” which is also true for its origin. Furthermore, a group of *bhikṣus*, involving four or more, can be named as a “**saṃgha**”¹⁸⁴, but generally translated as “Order”. According to Prebish and Keown, this term is originally used to referring to almost any community or group loosely associated with Buddhism, in the time of the Buddha, the term was used in a different fashion. The *Sanskrit* word *saṃgha* commonly signifies a society or company or a number of individuals living together for a certain aim. However, the Buddha’s followers took the term in a rather distinct manner that is to say the original community referred itself as the “*bhikṣusaṃgha*” or community of monks.¹⁸⁵ According to Pāli Khandhaka, there are five (kinds of) Orders (saṃgha): a fourfold Order, a fivefold Order, a tenfold Order, a twentyfold Order, and an Order of monks that is more than twentyfold. An Order of monks being fourfold is entitled (to take part) in all (formal) acts (karman), except three formal acts i.e., ordination, invitation, rehabilitation.¹⁸⁶ So to speak, being a *bhikkhusaṃgha*, there must be at least four *bhikkhus* in the assembly in order to complete the *karman* (formal acts as prescribed in the *Vinaya*). In regard to the term *saṃgha*, the *poṣadhassthāpanavastu* also mentions five different types

¹⁸³ MW, sv “bhikṣu” *m. a beggar, mendicant, religious mendicant (esp. a Brāhman in the fourth Āśrama or period of his life, when he subsists entirely on alms); a Buddhist mendicant or monk.*

¹⁸⁴ MW, sv “saṃgha” *close contact or combination, any collection or assemblage, heap, multitude, quantity, crowd, host; any number of people living together for a certain purpose, a society, association, company, community; a clerical community, congregation, church (esp.) the whole community or collective body or brotherhood of monks (with Buddhists; also applied to a monkish fraternity or sect among Jains).*

¹⁸⁵ Charles S. Prebish and Damien Keown, *Introducing Buddhism*, 2 edition (London: Routledge, 2010), 60.

¹⁸⁶ I.B. Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, vol. IV (Mahāvagga) (London: Luzac & Company LTD, 1951), 457–8.

of *saṃgha* viz, (i) **alajjisamṃgha**, (ii) **eḍamūkasamṃgha**, (iii) **gaṇasamṃgha**, (iv) **saṃvṛtisamṃgha**¹⁸⁷ and (v) **paramārthasamṃgha**. Banerjee describe those five classes of the *Samṃgha* as “(i) the unabashed, i.e., those who are immodest and sinful, (ii) the deaf-mute, i.e., those who are not versed in the Sūtra, Vinaya and Mātrkā, (iii) advocates of democracy, i.e., those who want everything in the Samṃgha to be decided by the vote of all its members; (iv) worldly, i.e., those who desire the earthly welfare of the general public; and (v) supramundane, i.e., the novice and the perfect (eight in all) who seek after the supramundane welfare.”¹⁸⁸ In my translation, I translated those terms differently, while the implications are quite the same.

Another essential term is “**prātimokṣasūtra**,” in brief, the term is the name of the code of precepts in the *Vinaya* according to which *bhikṣus* are controlled and corrected (with penances etc.). It generally seems to refer to the literary text containing this code. Thus it is used in the same way as in **P pātimokkhasutta**. For its etymological clarification, there is a discussion in *Buddhist Monastic Discipline*.¹⁸⁹ To some extent, the meaning of *prātimokṣasūtra* in the *poṣadhassthāpanavastu* should signify the collection of the code of precepts in the *Vinaya* namely *prātimokṣa*, which is applied to regulate *bhikṣusamṃgha*.

The *prātimokṣasūtra* consists of eight categories of offenses as follows: 4 *pārājika* dharmas; 13 *saṃghāvaśeṣa* (P. *saṃghādisesa*) dharmas; 2 *aniyata* dharmas; 30 *niḥsargika-pāyantika* (P. *nissaggiya-pācittiya*) dharmas; 90 *pāyantika* (P. *pācittiya*) dharmas; 4 *pratideśanīya* (P. *pāṭidesanīya*) dharmas; *śaikṣa* (P. *sekhiya*) dharmas¹⁹⁰; 7 *adhikaraṇa-śamatha* (P. *adhikaraṇa-samatha*)

¹⁸⁷ See discussion on this *saṃvṛti-samṃgha* in Prebish, *Buddhist Monastic Discipline*, 3.

¹⁸⁸ Banerjee, *Sarvastivāda Literature*, 232.

¹⁸⁹ Prebish, *Buddhist Monastic Discipline*, 17–8.

¹⁹⁰ “The number of *śaikṣa* dharmas varies in the various texts from 66 in the Chinese *Mahāsāṃghika* version to 113 in the Chinese *Sarvāstivādin* version.” *Ibid.*, 15.

dharmas. Despite the difference in *pāyantika* and *śaikṣa dharmas*, the rest agrees with *Pāli-Pāṭimokkha*.¹⁹¹

The ritual usage of the *prātimokṣa* takes place within the *Poṣadha* ceremony. That is also the reason why we have *Poṣadhasūtra* in our contents (*uddāna*) of *poṣadhashāpanavastu*. The **poṣadha** (**upoṣadha**)¹⁹² is the occasion when the *prātimokṣa*¹⁹³ is recited by the *bhikṣus* in a performance called *uposatha* within a specified monastic boundary (*sīmā*)¹⁹⁴. The day in the middle of the lunar month is called *cātudassiko* or *pañṇarasiko* according as the month is shorter or longer depending on the moon's waxing and waning. The Buddhists adopted the practice to hold a chapter of the Order to expound their dhamma on the 15th day of the half-month.¹⁹⁵ The history and significance of this practice is discussed in Dhirasekera's *Buddhist Monastic Discipline*¹⁹⁶ and Prebish's *Monastic Discipline*¹⁹⁷ in more detail. As it is mentioned in the *poṣadhashāpanavastu* that the *poṣadha* and *pravāraṇā* shall be treated identically when it comes to their suspension. The **pravāraṇā** is meant to be the ceremony performed by *bhikṣus* at the end of the rainy season"¹⁹⁸ Further discussion on its significance is provided in *Buddhist Monastic Discipline* in comparison to those of *poṣadha*.¹⁹⁹

Another term applied in order to praise *bhikṣu*, especially an elder one, is **āyusmat**²⁰⁰. Some may argue that the term is not necessary to be mentioned

¹⁹¹ There are 90 MSV *pāyantika* but 92 Pāli *pācittiya*: 108 MSV *śaikṣa-dharmas* but 75 Pāli *sekhiya-dhammas*.

¹⁹² *uposatha* (P)

¹⁹³ *pātimokkha* (P)

¹⁹⁴ The specific boundary prescribed in use of the *saṃgha karman* (monastic performance).

¹⁹⁵ PTSD, sv "uposatha."

¹⁹⁶ Dhirasekera, *Buddhist Monastic Discipline*, 92–8.

¹⁹⁷ Prebish, *Buddhist Monastic Discipline*, 24–7.

¹⁹⁸ BHSD, sv "pravāraṇā."

¹⁹⁹ Dhirasekera, *Buddhist Monastic Discipline*, 105–7.

²⁰⁰ MW, sv "āyusmat" (*adj*) *healthy, long-lived; m. "life-possessing" often applied as a kind of honorific title especially to Buddhist monks.*

since it is very common to translate as “Venerable” particularly in Vocative case. This term has never crossed my mind until I learned *Sanskrit*; I normally read *Tipiṭaka* in my own language that is scripted in Thai *akṣara* and *bhāṣā*. When I came across this term; it is rendered as “ผู้มีอายุ” (translated from P *āyasmant*) and my first impression is about “this is an old *bhikṣu* (in the sense of “an old man”) which has nothing to do with the positive connotation in *Sanskrit* or *Pāli*. The average Thai reader who has never learned *Pāli* or *Sanskrit* before, he/she must have the same impression as I have. Once I learned *Sanskrit* and looked back to the Thai translation again, I can say that they translate it exactly as it means since *āyus* is definitely the same as “อายุ” as well as *tshe* in Tibetan; and we have “མུམ” in the sense of *-mat* in *Sanskrit*. My point is that, an expression of the idea in specific term can be ambiguous even though it was translated exactly as it means. The term itself is precious in its original meaning. In this case, even though we literally translate it, the impression when reading might not be as good as the term intended to convey.

One *bhikṣu* who has his duty for the *poṣadha* ceremony is named **upadhivārika** (possibly also **upadhivāraka**²⁰¹). Discussion regarding the term “*vārika*” can be found in Silk’s work *Managing Monks*.²⁰² BHSD suggested the term as *beadle* or *provost* of a monastery who is in charge of physical properties. Schopen also renders this term as “the Monks-in-Charge-of-Physical-Properties”.²⁰³ Prebish mentions about *upadhivāra*, which seems to be identical with *upadhivārika* as a “steward”.²⁰⁴ It is also appears in Tibetan “*dge skos*”²⁰⁵

²⁰¹ BHSD, sv “upadhi-vāraka” literally, *guardian of material objects; beadle or provost of a monastery, in charge of physical properties: tata upadhivārikeṇa gaṇḍīr ākoṭitā; he announced the day of the half-month to the monks, this officer was ‘a supervisor or director of monks...a sort of provost-sergeant...who keeps strict order and punishes transgressors.*

²⁰² Jonathan A Silk, *Managing Monks: Administrators and Administrative Roles in Indian Buddhist Monasticism* (New York: Oxford University Press, 2008), 108.

²⁰³ Schopen, *Buddhist Monks and Business Matters*, 264.

²⁰⁴ Prebish, *Buddhist Monastic Discipline*, 8.

which can be rendered as “monastic disciplinarian” or perhaps “an appointed monk” (if *dge* is used abbreviated for *dge’ sloṇ bhikṣu*; whereas *skos*²⁰⁶ means entrusted, charged, select, appoint, nominate). So to speak, the *upadhivārika* seems to refer to a *bhikṣu* who is taking care of the monastery, sweeping the place, supervising other *bhikṣus*, or even arranging seats, distributing incense, hitting gong for the *poṣadha* assembly. There is an interesting narrative about *upadhivārika* in *Managing Monks*²⁰⁷ and *Buddhist Monks and Business Matters*²⁰⁸ having similar description on *upadhivārika*. In the *Poṣadhashthāpanavastu*, *upadhivārika* is merely described as a person requesting the Elder to recite the *prātimokṣasūtra*. Here, I prefer to use the title “*upadhivārika*” untranslated.

Lastly, the *dharma* and *vinaya* are by themselves understandable, but there also mentions **māṭṛkā**, which is somehow complicated. This term is normally perceived as a name for the *Abhidharmapiṭaka* that is identical with **P mātikā**. However, it can also refer to a “summary, condensed statement of contents”²⁰⁹. In the *Theravāda* known as *pāli* tradition, Hirakawa mentions that the determination of lists of *mātikā* (Skt *māṭṛkā*) was a significant issue among early Buddhist scholars before the *abhidharma/•dhamma* texts were collected. The selection of topics for research and the following analysis of those topics were the important aspects of studying *abhidharma/•dhamma*. These topics were called *māṭṛkā/mātikā*, which perhaps be translated as “matrices” or “lists”; furthermore, the men who memorized the *māṭṛkā/mātikā* as well as devoted themselves to these studies were known as, and also called *mātikādhara* in *pāli*. However, *māṭṛkā* are not evidently listed in the *Sarvāstivādin abhidharma* texts,

²⁰⁵ *the supervisor of monks*; translated by Banerjee, *Sarvastivada Literature*, 233.

²⁰⁶ *bskos* is also possible according to Lhasa Edition (Cf H273a7).

²⁰⁷ Silk, *Managing Monks*, 110–2.

²⁰⁸ Schopen, *Buddhist Monks and Business Matters*, 264–266.

²⁰⁹ BHSD, sv “māṭṛkā” *the Abhidharma probably professed originally to be a summary of the main points of certain aspects of the Dharma*.

but such lists of topics played an important role in the development of the *pāli abhidhamma* texts.²¹⁰ Further discussion in relation with *sarvāstivādin* as well as *mūlasarvāstivādin* is provided in *A History of Indian Buddhism*.²¹¹

²¹⁰ Hirakawa, *A History of Indian Buddhism*, 129–40.

²¹¹ *Ibid.*, 141–2.

Translation of Mūlasarvāstivāda Vinaya

Poṣadhassthāpanavastu

§1

Contents

A bhikṣu was banished from an impure Poṣadha by Maudgalyāyana; after {him} leaving the admonition, the saṃgha asked for the Poṣadha.

In {the land of} *Campā*, this verse of contents is fully recited in *Poṣadhasūtra*, which is cited in *Samgītanipāta*, *Madhyamāgama*.

Contents

Due to accusation and reminding, permission, state of not to be spoken to, admonition is to be suspended, {as well as} the Poṣadha and Pravāraṇā.

§2

The Blessed One said, “the Prātimokṣasūtra should be recited by an Elder of the saṃgha every half month.” Standing in front of the Elder of the saṃgha, an upadhivārika says, “Elder, recite the Prātimokṣasūtra.”

He {the Elder} states, “Venerable, truly the bhikṣu assembly is not pure. {Upadhivārika:} Who is seen to be impure by the Elder? {Elder:} You indeed. {Upadhivārika:} How was I seen by the Elder? {Elder:} By means of the divine eye.” “Oh! Now we are lost. When bhikṣus, having seen {such offence} by means of the divine eye, accuse and remind.” Bhikṣus report this issue to the Blessed One.

The Blessed One said: Bhikṣus! The divine eye is not to be used.²¹² Therefore, a bhikṣu is not to be accused or reminded by {another} bhikṣu who has seen with the divine eye. A bhikṣu accuses {and/or} reminds {other} bhikṣus after seeing with the divine eye becomes guilty {of an infraction}. Just as by the divine eye: thus by the divine ear.

§3

Yet again that upadhivārika, standing in front of the Elder of the saṃgha, says; “Elder! Recite the Prātimokṣasūtra.” He {the Elder} states: “Venerable, bhikṣu-assembly is yet impure.” {Upadhivārika:} “Elder! Who here is impure?” {Elder:} “It’s you, indeed.” {Upadhivārika:} “Elder! How can you beat²¹³ upon my head, by {your} fist, in the midst of the saṃgha? Oh! Alas! I should be accused by you in private.” Then he remains silent. The bhikṣus explain this issue to the Blessed One.

The Blessed one said: “One is to be accused privately, not in the middle of the saṃgha. If he while being accused in private does not remember, he should be reminded. If he is reminded, {then} falls into fury. One should cause him to give permission, while causing him to give permission; he attacks others {bhikṣu(s) who cause him to give permission}.”

The Blessed One said: “It is worthy to be silent (silence should be made).” {Once} The silence was made; still, he attacks others. The Blessed One said: “Admonition is to be suspended for him, {so too} the Poṣadha and Pravāraṇā.”²¹⁴

²¹² ... the divine eye is not to be performed or engaged in {the face of such accusations}

²¹³ Note that Tib (§3) uses *brdeg pa*, which means beat or strike for *nipātita* (D182b2-3)

²¹⁴ Since the functionality and fomality of *poṣadha* and *pravāraṇa* is very much the same as discussed in previous part, the *sthāpana* (suspension) of these two should be in the same manner.

§4

A suspension of Poṣadha, one is invalid one is valid. Two are invalid <two are valid>. Three are invalid three are valid, four are invalid four are valid, five are invalid five are valid, six are invalid six are valid, seven are invalid seven are valid, eight are invalid eight are valid, nine are invalid nine are valid, ten are invalid ten are valid suspensions of Poṣadha.

§5

{This is} one invalid {and} valid suspension of Poṣadha. What is an invalid {suspension of Poṣadha}? One suspends Poṣadha due to an unfounded {charge of} what has been done; {this} suspension of Poṣadha is invalid.

<What is> a valid suspension of Poṣadha? One suspends Poṣadha due to a founded {charge of} what has been done; {this} suspension of Poṣadha is valid. This is a suspension of Poṣadha that is invalid {and} valid.

§6

What are the two invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} ^{1}what has not been done {or} ^{2}what has been done; {then this} suspension of Poṣadha is invalid.

One suspends Poṣadha due to a founded {charge of} ^{1}what has not been done {or} ^{2}what has been done; {then this} suspension of Poṣadha is valid. These are two suspensions of Poṣadha that are invalid {and} valid.

§7

What are the three invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} ^{1}what has been done, ^{2}what has not

been done {or} ^{3}what has been done or not done; {then this} suspension of Poṣadha is invalid.

One suspends Poṣadha due to a founded {charge of} ^{1}what has been done, ^{2}what has not been done {or} ^{3}what has been done or not done; {then this} suspension of Poṣadha is valid. These are three suspensions of Poṣadha that are invalid {and} valid.

§8

What are the four invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha on an unfounded {charge of} falling away from ^{1}moral behavior, ^{2}right views, ^{3}good habits {or} ^{4}a right mode of livelihood;²¹⁵ {then this} suspension of Poṣadha is invalid.

One suspends the Poṣadha on a founded {charge of} falling away from ^{1}moral behavior, ^{2}right views, ^{3}good habits, or ^{4}a right mode of livelihood; {then this} suspension of Poṣadha is valid. These are four suspensions of Poṣadha that are invalid {and} valid.

§9

What are the five invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha on an unfounded {charge of} an offence involving ^{1}defeat, ^{2}an offence entailing a formal meeting of the saṃgha, ^{3}an offence of expiation, ^{4}an offence which ought to be confessed, ^{5}an offence of wrong-doing;²¹⁶ {then this} suspension of Poṣadha is invalid.

One suspends the Poṣadha on a founded {charge of} an offence involving ^{1}defeat, ^{2}an offence entailing a formal meeting of the saṃgha, ^{3}an offence

²¹⁵ *śīla*, *drṣṭi*, *ācāra* and *ājīva* respectively

²¹⁶ *pārājikā*, *saṃghāvaśeṣā*, *pāyantikā*, *pratideśanikā* and *duṣḍṛtā* respectively

of expiation, ^{4}an offence which ought to be confessed, ^{5}an offence of wrongdoing; {then this} suspension of Poṣadha is valid. These are five suspensions of Poṣadha that are invalid {and} valid.

§10

What are the six invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} ^{1}what has been done, ^{2}what has not been done {or} ^{3}what has been done or not done. One suspends Poṣadha due to an unfounded {charge of} ^{4}what has been done, ^{5}what has not been done {or} ^{6}what has been done or not done, in connection with {the offence} which can be atoned²¹⁷; {then this} suspension of Poṣadha is invalid.

One suspends Poṣadha due to a founded {charge of} ^{1}what has been done, ^{2}what has not been done {or} ^{3}what has been done or not done. One suspends Poṣadha due to a founded {charge of} ^{4}what has been done, ^{5}what has not been done {or} ^{6}what has been done or not done, in connection with {the offence} which can be atoned; {then this} suspension of Poṣadha is valid. These are six suspensions of Poṣadha that are invalid {and} valid.

§11

What are the seven invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} falling away from ^{1}moral behavior, ^{2}right views, ^{3}good habits, ^{4}a right mode of livelihood {in accord} with an unfounded {grounds} with regard to ^{5}seeing, ^{6}hearing {or} ^{7}suspecting; {then this} suspension of Poṣadha is invalid.

²¹⁷ This means every other offence, except merely *pārājika*. Pāli has used the term 'satekicchā'

One suspends Poṣadha due to a founded {charge of} falling away from ^{1}moral behavior, ^{2}right views, ^{3}good habits, ^{4}a right mode of livelihood {in accord} with a founded {grounds} with regard to ^{5}seeing, ^{6}hearing {or} ^{7}suspecting; {then this} suspension of Poṣadha is valid. Thus these are seven suspensions of Poṣadha that are invalid {and} valid.

§12

What are the eight invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} ^{1}an offence involving defeat, ^{2}an offence entailing a formal meeting of the saṃgha, ^{3}an offence of expiation, ^{4}an offence which ought to be confessed, ^{5}an offence of wrong-doing {in accord} with an unfounded {grounds} with regard to ^{6}seeing, ^{7}hearing {or} ^{8}suspecting; {then this} suspension of Poṣadha is invalid.

One suspends Poṣadha due to a founded {charge of} ^{1}an offence involving defeat, ^{2}an offence entailing a formal meeting of the saṃgha, ^{3}an offence of expiation, ^{4}an offence which ought to be confessed, ^{5}an offence of wrong-doing {in accord} with a founded {grounds} with regard to ^{6}seeing, ^{7}hearing {or} ^{8}suspecting; {then this} suspension of Poṣadha is valid. Thus these are eight suspensions of Poṣadha that are invalid {and} valid.

§13

What are the nine invalid {and} valid suspensions of Poṣadha? One suspends Poṣadha due to an unfounded {charge of} ^{1}what has been done, ^{2}what has not been done {or} ^{3}what has been done or not done; one suspends Poṣadha due to an unfounded {charge of} ^{4}what has been done, ^{5}what has not been done, {or} ^{6}what has been done or not done, in connection with {the offence} which can be atoned; one suspends the Poṣadha due to an unfounded {charge of}

{7}what has been done, {8}what has not been done {or} {9}what has been done or not done, in connection with {the offence} which cannot be atoned²¹⁸ ; {then this} suspension of Poṣadha is invalid.

One suspends Poṣadha due to a founded {charge of} {1}what has been done, {2}what has not been done {or} {3}what has been done or not done; one suspends Poṣadha due to a founded {charge of} {4}what has been done, {5}what has not been done {or} {6}what has been done or not done , in connection with {the offence} which can be atoned; one suspends Poṣadha due to a founded {charge of} {7}what has been done, {8}what has not been done {or} {9}what has been done or not done, in connection with {the offence} which cannot be atoned; {then this} suspension of Poṣadha is valid. These are nine suspensions of Poṣadha that are invalid {and} valid.

§14

What are the ten invalid {and} valid suspensions of Poṣadha? One who is defeated is not {present in that assembly}. The talk on an offence involving defeat is not interrupted. Training has not become disavowed. The talk on disavowing the training is not interrupted. Disavowal from the saṃgha does not occur. The talk on disavowal from the saṃgha is not interrupted. One is not falling away from moral behavior, right views, good habits, {and} a right mode of livelihood.

§15

How {can it be said that} one who is defeated is not present {in that assembly}? {This is a case where} by reason of those properties, features, {or} signs by which there comes to be commission of an offence involving defeat; {if that}

²¹⁸ An absolute guilt, namely, *pārājika*. Pāli has used the term '*atekicchā*'

bhikṣu sees none of an arising of those properties, features and signs of an offence involving the defeat. Not having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} one who is defeated is not present {in that assembly}.

§16

How {can it be said that} the talk on an offence involving defeat is not interrupted? Also by that, many bhikṣus are assembled and seated. That talk {of an offence involving defeat} is not sprung from or made of it, and that matter is not interrupted {so that matter is decided}. These bhikṣus have risen from the seats, they go away in different directions. Not having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the talk on an offence involving defeat is not interrupted.

§17

How {can it be said that} training has not become disavowed? {This is a case where} by reason of those properties, features, {or} signs by which the disavowal of training is done; {if that} bhikṣu sees none of those properties, features {or} signs of him being disavowed the training. Not having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} training has not become disavowed.

§18

How {can it be said that} the talk on disavowing the training is not interrupted. Also by that, many bhikṣus are assembled and seated. That talk {on disavowing the training} is not sprung from or made of it, and that matter is not interrupted

{so that matter is decided}. These bhikṣus have risen from the seats, they go away in different directions. Not having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the talk on disavowing the training is not interrupted.

§19

How {can it be said that} the disavowal from the saṃgha does not occur? {This is a case where} by reason of those properties, features, {or} signs by which there comes to be commission of making a disavowal from the saṃgha; {if that} bhikṣu sees none of those properties, features {or} signs of him making a disavowal from the saṃgha. Not having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the disavowal from the saṃgha does not occur.

§20

How {can it be said that} the talk on disavowal from the saṃgha is not interrupted? Also by that, many bhikṣus are assembled and seated. That talk {on disavowal from the saṃgha} is not sprung from or made of it, and that matter is not interrupted {so that matter is decided}. Bhikṣus have risen from the seats, they go away in different directions. Not having seen, heard and or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the talk on disavowal from the saṃgha is not interrupted.

§21

How {can it be said that} the falling away from moral behavior does not occur? One {bhikṣu} fell into one or other transgression of the four offences; for him,

bhikṣu has neither seen, heard, nor suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the falling away from moral behavior does not occur.

§22

How {can it be said that} the falling away from right view does not occur? One {bhikṣu} having no attachment to one or another view of the sixty-two views; for him, bhikṣu has neither seen, heard, nor suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the falling away from right view does not occur.

§23

How {can it be said that} the falling away from good habits does not occur? {When} Having been told by virtue of being conformable to: regular order, training, way of speaking: one {bhikṣu} practices rightly. For him, bhikṣu has neither seen, heard, nor suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the falling away from good habits does not occur.

§24

How {can it be said that} the falling away from a right mode of livelihood does not occur? One {bhikṣu} has a pure livelihood; for him, bhikṣu has neither seen, heard, nor suspected he suspends Poṣadha; {then this} suspension of Poṣadha is invalid. Thus {this is the case where} the falling away from a right mode of livelihood does not occur.

§25

On the valid part, one who is defeated is present {in that assembly}. The talk on an offence involving defeat is interrupted. The training has become disavowed. The talk on disavowing the training is interrupted. The disavowal from the saṃgha occurs. The talk on disavowal from the saṃgha is interrupted. One is falling away from moral behavior, right views, good habits, and a right mode of livelihood.

§26

How {can it be said that} one who is defeated is present {in that assembly}? {This is a case where} by reason of those properties, features, {or} signs by which there comes to be commission of an offence involving defeat; and {that} bhikṣu sees an arising of those properties, features {or} signs of him falling into an offence involving defeat. Having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} one who is defeated is present {in that assembly}.

§27

How {can it be said that} the talk on an offence involving defeat is interrupted? Also by that, many bhikṣus are assembled and seated. That talk of offence {involving defeat} is sprung from or made of it, and that matter is interrupted {they have yet to decide}. Thus these bhikṣus are seated; one {bhikṣu} has seen, heard or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the talk on an offence involving defeat is interrupted.

§28

How {can it be said that} the training has become disavowed? {This is a case where} by reason of those properties, features, {or} signs by which there comes to be commission of one who has disavowed the training; and {that} bhikṣu sees those properties, features {or} signs of him being disavowed the training. Having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the training has become disavowed.

§29

How {can it be said that} the talk on disavowing the training is interrupted? Also by that, many bhikṣus are assembled and seated. That talk {on disavowing the training} is sprung from or made of it, and that matter is interrupted {they have yet to decide}. Thus these bhikṣus are seated; one {bhikṣu} has seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the talk on disavowing the training is interrupted.

§30

How {can it be said that} the disavowal from the saṃgha occurs? {This is a case where} by reason of those properties, features, {or} signs by which there comes to be commission of making a disavowal from the saṃgha; and {that} bhikṣu sees those properties, features {or} signs of him making a disavowal from the saṃgha. Having seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the disavowal from the saṃgha occurs.

§31

How {can it be said that} the talk on disavowal from the saṃgha is interrupted? Also by that, many bhikṣus are assembled and seated. That talk {on disavowal from the saṃgha} is sprung from or made of it, and that matter is interrupted {they have yet to decide}. Thus these bhikṣus are seated; one {bhikṣu} has seen, heard or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the talk on disavowal from the saṃgha is interrupted.

§32

How {can it be said that} the falling away from moral behavior occurs? One {bhikṣu} fell into one or another transgression of the four offences; for him, bhikṣu has seen, heard, or suspected he suspends Poṣadha, {then this} suspension of Poṣadha is valid. Thus {this is the case where} the falling away from moral behavior occurs.

§33

How {can it be said that} the falling away from right view occurs? One {bhikṣu} having an attachment to one or another view of the sixty-two views; for him, bhikṣu has seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the falling away from right views occurs.

§34

How {can it be said that} the falling away from good habits occur? {When} Having been told by virtue of being conformable to: regular order, training, way

of speaking; one does not practice rightly. For him, bhikṣu has seen, heard, or suspected he suspends Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the falling away from good habits occurs.

§35

How {can it be said that} the falling away from a right mode of livelihood occurs? One {bhikṣu} has an impure livelihood; for him, bhikṣu has seen, heard or suspected he suspends the Poṣadha; {then this} suspension of Poṣadha is valid. Thus {this is the case where} the falling away from a right mode of livelihood occurs.

§36

These are ten invalid and ten valid suspensions of Poṣadha. Just as the suspension of Poṣadha, thus {it is also} the suspension of Pravāraṇā. These are the five bhikṣu saṃgha. What are the five? {There are} shameless saṃgha, blinded saṃgha, collective saṃgha, common saṃgha and the highest saṃgha.

§37

What is the shameless saṃgha? {It is the situation} where all the bhikṣus are ill-behaved, having nature of evil.

What is the blinded saṃgha? {It is the situation} where there is no one who has mastered the sūtras, vinaya or mātṛkā.

What is the collective saṃgha? Where deeds are done by association of an collective {saṃgha}.²¹⁹

²¹⁹ In other words, judging by their votes, democracy!

What is the common saṃgha? All are nobly common people.

What is the highest saṃgha? Those eight great man who is undergoing training and no longer needs training.²²⁰

There, deed is to be obtained by means of unrighteous action by those earlier three saṃgha i.e., shameless, blinded, and collective saṃgha. {For} The common saṃgha, the deed is to be obtained by means of unrighteous action {accomplished} by one who has {full} consciousness. But the deed is not to be obtained by means of unrighteous action, by that highest saṃgha.

Ended Poṣadhasthāpanavastu

²²⁰ śaikṣa & aśaikṣa respectively

Pāli Counterpart

Background

Thai *bhikkhus* are familiar with the story of an impure *bhikkhu* sitting in the midst of *saṃgha* and finally being taken out by *Moggallāna*. Our tradition has it that Buddha did not recite the *pāṭimokkha* due to the impure *uposatha* until *Phra Mahā Moggallāna* took the impure *bhikkhu* out of the *uposatha*. This story reminds individual members of the *saṃgha* to be prudent on their behavior at all times. Being a *bhikkhu* myself, it has never occurred to me in which part of *tipiṭaka* contains this narrative until I started to work with the *Poṣadhasthāpanavastu*. Herein I found the one *Khandhaka*, which contains a similar narrative. Frauwallner and Dutt in their books also mention the similarities between the two narratives.

Frauwallner lays out the narrative of *Poṣadhasthāpanavastu*, in an attempt to reconstruct an “original *Skandhaka*”, which is interesting enough to quote them here since it is very much corresponds to the *pāli Pātimokkhaṭṭhapanak-khandhaka*:²²¹

The subject is introduced by the following story. The community is assembled for the Poṣadha ceremony, but the Buddha does not recite the Prātimokṣa in spite of repeated entreaties by Ānanda. Eventually he declares that in the assembly there is an unworthy monk. Maudgalyāyana recognizes through his supernatural powers who is the monk intended, and causes him to be removed. Now the Buddha delivers a sermon on the eight marvellous qualities of the sea and the eight marvellous qualities of his teaching. Then he declares that henceforward he will not preside the Poṣadha ceremony nor recite the Prātimokṣa, but that the community must do it itself.

²²¹ Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, 8:111–2.

Then he prescribes that a monk, who is guilty of an offence, is not to be allowed to participate in the Poṣadha ceremony. If he tries to do so, objection should be taken (*sthāpana*). This general rule is completed by more detailed bye-laws.

The action of the group of six monks, who without justification object against the participation of other monks, cause the intervention of the Buddha. He lists from one to ten cases, in which an objection is lawful or unlawful, and adds many elucidations. At the end he lays down that an objection should not be at once raised in public, but that monk concerned is first to be admonished (*codanā*): he enumerates the 5 qualities with which must be endowed a monk who intends to admonish another, etc.

Even though the story telling of the *Pātimokkhaṭṭhapanakkhandhaka* (Pākh.Kd) is pretty much the same as *Poṣadhassthāpanavastu* of *Mūlasarvāstivādin*, there are many differences in the narrative and the way of putting the topics is also different. Here I consulted the Thai *Tipiṭaka* to supply better understanding, yet when dealing with English translation I consulted Horner's rendition²²² as well as the translation of Rhys and Oldenberg²²³.

MSVP&Pākh.Kd's Comparision in General

Aim of the Comparison

As I mentioned earlier, the *Theravāda Vinaya* is preserved in the *Pāli Canon*; the *Mūlasarvāstivāda Vinaya* is preserved in both the Tibetan Canon and the Chinese Canon, and there is an incomplete *Sanskrit* manuscript. Other *Vinaya* texts such as *Mahīśāsaka*, *Mahāsāṃghika* and *Dharmaguptaka* and *Sarvāstivāda Vinaya* are mainly preserved in the Chinese Canon.

And if Frauwallner's conclusion is true that the *Skandhaka* texts of the *Sarvāstivāda*, *Dharmaguptaka*, *Mahīśāsaka* and of the *Pāli school*, are derived

²²² Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 1963, V (Cullavagga):330–51.

²²³ Thomas William Rhys Davids and Hermann Oldenberg, *Vinaya Texts*, 3, *Kullavagga*, 4-12, vol. 20 (Delhi: Motilal Banarsidass, 1965), 299–319.

from one and the same *Vinaya*, which issued from the missions under Aśoka.²²⁴ Then the *pāli* text should be able to represent the other three schools too, that leaves another two schools i.e., *mūlasarvāstivāda* and *mahāsāṃghika Vinaya* on their own. Since I am incapable of reading Chinese, it is necessary to leave *Mahāsāṃghika Vinaya* here; therefore, the *pāli* and *mūlasarvāstivādin* should come into our concern. It would be of great interest to see the distinction of these two traditions regarding the notion of *bhikṣu* suspended from the *poṣadha*. Therefore, the present section of my work compares the *Mūlasarvāstivāda* and the *Pāli* regulations concerning the suspension of *poṣadha*, in order to highlight correlations or differences between these two *Vinaya* traditions.

Comprehensive Comparison

First differences appear in beginning of the narration. The country named *Campā* is mentioned in the *uddāna*. This place is supposed to be where the Poṣadhasūtra is fully recited, yet there is no specific mention of the place of origin of the story. On the other hand, the location mentioned in Pākh.Kd is the place where the Buddha was staying, namely the monastery of *Pubbārāma*, *Sāvatthī*²²⁵. This shows that there are some differences in terms of traditional standards in which these two narratives might have developed, which shall be investigated in more detail in the next section on the *uddāna* at page 91.

Secondly, Pākh.Kd tells us about the story of *Ānanda* asking the Blessed One to recite the *pātimokkha* but the Blessed one remained silent because of an impure assembly. *Moggallāna* scrutinized the mind of the entire *saṃgha* and saw one impure *bhikkhu*. Having taken that impure *bhikkhu* out of the gateway, he asked the Blessed One to recite the *pātimokkha* (Vin II 236, 4 - 237, 13). The fact that MSVP gives this entire narrative in one portion of the *uddāna* is very interesting; again a thorough investigation of this *uddāna* will be given in a later

²²⁴ Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, 8:40–1.

²²⁵ *tena samayena buddho bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde*: Vin II 236, 1-2

part of this thesis.

Another peculiar episode has been included in Pākh.Kd namely the eight strange and wonderful things about the great ocean, which are compared with *bhikkhus* in this *dhamma-vinaya* (Vin II 237, 14 - 240, 22). The MSVP does not contain this part. It remains unclear whether this part is added to the *pāli* text or, whether the MSVP lost it during transmission, or whether the two texts are based on different sources. However, this passage is found in *pāli sutta*, *Aṅguttaranikāya*, *aṭṭhaka-nipāta*, *mahā-vagga*²²⁶ and also in *Udāna Vagga*, *Sonatherassa-vagga*²²⁷, which is mostly the same narrative in the first part of Pākh.Kd, which ends with a *gathā*²²⁸ (Vin II 240, 24-5 // Ud 56, 33-4). I will henceforth call them the *Upasathasutta*. This link again points to our *uddāna* that is to be discussed below in detail.

Thirdly, the Blessed One addressed *bhikkhus*, saying that he will not carry out the *uposatha* (Skt *poṣadha*): it is a responsibility of the *saṃgha* to do it themselves (Vin II 240, 26-36). Perhaps it is in this part that MSVP picked up the story mentioning that the Blessed One said to have *prātimokṣa* recital twice a month (MSVP§2).

For the following parts both Pākh.Kd and MSVP mostly agree, although they do not entirely match one another. MSVP has *upadhivārika* asking the Elder (*sthavira*) to recite the *prātimokṣasūtra*. Through his supernatural vision (*divyacakṣuḥ*), the Elder accused the *upadhivārika*; on account of that, the Blessed One states a prohibition of such power but evident proof is needed. Dissimilarly to PāKh.Kd, two incidents are attested an authorization of such supernatural power involving incrimination. In a first instance, *Moggallāna*

²²⁶ E. Hardy, ed., *The Aṅguttara-Nikāya Part IV (Sattaka-Nipāta, Aṭṭhaka-Nipāta, and Navaka-Nipāta)* (Oxford: Pali Text Society, 1958), 204–8.

²²⁷ Paul Steinthal, ed., *Udāna* (Oxford: Pali Text Society, 1982), 51–6.

²²⁸ It rains hard on a covered thing, It rains not hard on an open thing; So open up the covered thing, Thus will it not rain hard on that. Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 1963, V (Cullavagga):336.

seeing impure *bhikkhu* with his supernatural vision, and has him taken out of the *saṃgha*.²²⁹ In the second instance, Pākh.Kd, speaking of the elders who know the minds of others, knowing that the group of six *bhikkhus* (*Chabbaggī*) had offences but still listened to the *pātimokkha*. The elders told that affair to other *bhikkhus*. *Chabbaggī* overheard this and were afraid of them being suspended from the *uposatha* (*Skt poṣadha*). They suspended *uposatha* (*poṣadha*) without ground or reason for pure *bhikkhus* who had no offences. This incident was then reported to the Blessed One. Once affirmed by *Chabbaggī* that the accusation was true, the Blessed One rebuked them, then prescribed the rule regarding the suspension of *uposatha* (*poṣadha*)²³⁰ (Vin II 241, 5-25). The second example might not be evident since no accusation was made from *divyacakṣuḥ*, but again no sign of prohibition on using such power.

Lastly, the Blessed One listed one to ten grounds for a suspension of the *poṣadha*. These ten grounds are listed also in Pākh.Kd with various differences. Then the Pākh.Kd has come to an end,²³¹ but *Poṣadhashthāpanavastu* explains the five types of *saṃgha* before it ends (MSVP§36-7).

These four differences show us how the narrative presented in *Mūlasarvāstivādin* and *Pāli Vinaya* are interpreted by Dutt as follows: “both the editors or bodies of editors were working with the same materials. It must, however, be admitted that in divisions into books and chapters, there is a fair agreement between the two versions suggesting that the editors were working

²²⁹ After Moggallāna’s exertion, there is no sign of prohibition since Buddha states: “How strange, Moggallāna, how wonderful, Moggallāna, that that foolish man should have waited even until he was taken hold of by the arm”. (*“Acchariyaṃ moggallāna, ababhūtaṃ moggallāna, yāva bāhāgahaṇāpi nāma so moghapuriso āgamaṣṣatī”*ti: Vin II 237, 14-5).

²³⁰ It should be noted that while MSVP states suspension of *poṣadha* (*poṣadhashthāpana*), Pākh.Kd on the other hand has suspension of *pātimokkha* (*pātimokkhaṭṭhāpana*).

²³¹ It is worth to mention that later this part, Pākh.Kd comes with Upāli’s questions, while Tibetan has *upāliparipṛcchā* on *poṣadhashthāpanavastu* (*gso sbyong dgag pa’i dngos po rdzogs*), which comes in different volume. To my knowledge, their contents are totally different.

with a common text, written or oral.”²³² In order to gain a better understanding on both traditions, in what follows, I will investigate in more detail two issues: (1) the *uddāna* and (2) the **grounds of suspension**.

The Uddāna

The *Sanskrit* MSVP *uddāna* consists of three parts: the first two stanzas were put together, whereas the other one was placed under another *uddāna* (Cf. MSVP§1). It is quite unusual that the *vinayavastu* contains two or more *uddānas*. However, in this regard both *Sanskrit* and Tibetan agree.²³³

First Uddāna

uddānam ||

*aśuddhapoṣadhāḍ bhikṣur maudgalyāyanena nāśitaḥ tataḥ śāstrāṇi vigarhitvā
saṃghena prṣṭapoṣadhaḥ ||*

*eṣā uddānagāthā caṃpāyāṃ poṣadhasūtre vistareṇa tac ca poṣadhasūtram madhyamāgame
saṃgītanipāte paṭhyate • || ||*²³⁴

Let us first explore the first composition here: in the first part, seventeen syllables are used. The Tibetan verse consists of fourteen syllables, while the words used fit very well with the *Sanskrit*. It is still uncertain whether it is a lemma referring to some narrative, or the summary of the story as a whole. Hence, there are two possible renditions as followed:

As a lemmata: “Because of impure Poṣadha, bhikṣu, by Maudgalyāyana, {been} banished. Thereupon, {came} instructions, having condemned, by the saṃgha, poṣadha was asked”. Although Tibetan does not help much in this case

²³² Dutt, *Gilgit Manuscripts*, III Part 3:ii.

²³³ Cf. MSVP§1 Note that there are two ‘*uddānam*’ written in the MSVP as well as Tibetan ‘*sdom*’.

²³⁴ Tib: *sdom gyi tshigs su bcad pa 'di ni yul tsam par gso sbyon gi mdo rgyas par gsunṣ te / gso sbyon gi mdo de yañ luñ bar ma yañ dag par 'gro ba'i le'u las 'byuñ ño ||*

but I would go for the first rendition based on the Tibetan *uddāna* (*sdom*)²³⁵.

As a summary of a story: “{Impure} Bhikṣu was banished from an impure Poṣadha by the Maudgalyāyana; after {him} leaving the admonition, the saṃgha asked for the Poṣadha.” In this case, Pākh.Kd *uddāna*²³⁶ is somewhat similar.

As for a second stanza, the *pādas* contain nineteen and twenty-one syllables respectively, which is unusual for the regular use of *anuṣṭubh*²³⁷. Tibetan *uddāna* seems to attest this writing too since they have nineteen and eighteen syllables, but fourteen syllables for a regular use.²³⁸ Besides, this stanza does not actually refer anything to the MSVP narrative, nor do they match any of the Pākh.Kd’s description or *uddāna*. An *uddāna* usually is a synopsis of what being read or going to be read by means of putting words as a means to refer them to the story. This however does not apply in this stanza. Therefore the question remains as to why this statement was added to the *uddāna*.

It is evident that this stanza is a reference to another *sūtra*; and in this case, if we supply the verb *paṭhyate* into the first *pāda*, the meaning of this statement is perceived even more obvious.

In {the land of} *Campā*, this verse of contents is fully recited in *poṣadhasūtra*, which is cited in *Samgītanipāta*, *Madhyamāgama*.

Hence, this is clear then that the first stanza is the summary of the story in which the second stanza is citing, namely the *Poṣadhasūtra* in *Samgītanipāta*, *Madhyamāgama*. However, only the *Ekottara Āgama* exists in Chinese

²³⁵ *ma dag gso sbyoñ dge sloñ dañ / mod gal gyis ni ñams pa dañ / de nas ston pas smad pa dañ / dge ’dun gyis bor gso sbyoñ ño /*

²³⁶ *uposathe yāvatikaṃ pāpabhikkhu na nikkhamati, Moggallānena niccuddo* (Vin II 251, 8-9)

²³⁷ In which the *śloka* system was evolved from, see Walter Maurer, *The Sanskrit Language: An Introductory Grammar and Reader Revised Edition*, ed. Gregory P. Fields (London; New York: Routledge, 2009), 380–1.

²³⁸ Cf Tib§1: *sdom gyi tshigs su bcad pa ’di ni yul tsaṃ par gso sbyoñ gi mdo rgyas par gsuñs te / gso sbyoñ gi mdo de yañ luñ bar ma yañ dag par ’gro ba’i le’u las ’byuñ ño //*

translation.²³⁹ Even though there are some manuscripts that are identified as *Madhayamāgama*, i.e., Hoernle, Stein, and Skrine Collections in London²⁴⁰ and Turfan Collection in Berlin²⁴¹, the editions of these manuscripts are not yet published. At any rate, it will be intriguing to see what *Madhyamāgama sūtra* contained in these manuscripts once they are published.

In the *Majjhimanikāya*, there is no mention of a story corresponding to the story of *Moggallāna* who got rid of an impure *bhikkhu*. Since the *Madhyamāgama* contains 222 discourses²⁴², which is more than the *Majjhimanikāya* that only has 152 discourses. With the recently discovered manuscripts, we might have hope to see if there is the *poṣadhasūtra* mention in MSVP was ever included in the middle-length of Buddha's words.

In the Pāli Canon, I found two *Upasathasutta* that correspond to Pākh.Kd; one is in *Aṅguttara-Nikāya*, *Sattaka-Nipāta*, *Aṭṭhaka-Nipāta*, and *Navaka-Nipāta* (*aṭṭhaka-nipāta*, *mahā-vagga*)²⁴³ and another one in *Udāna Khuddhaka-Nikāya* (*Udāna Vagga V*, *Sonatherassa-vagga*)²⁴⁴.

The *Aṅguttara uposathasutta* (Aṅg IV, pp.204-8) corresponds with Pākh.Kd with slightly different narrative. The part regarding Buddha, *Ānanda*, *Moggallāna* and impure *bhikkhu* looks very much like Pākh.Kd but with different style of describing the situation (Aṅg IV, p.204-206/20). The different

²³⁹ Charles S. Prebish, 'Major Schools of the Early Buddhists: Mahāsāṃghika', in *Buddhism: A Modern Perspective*, ed. Charles S. Prebish (University Park, 1975), 36–7.

²⁴⁰ Klaus Wille, 'Survey of the Identified Sanskrit Manuscripts in the Hoernle, Stein, and Skrine Collections of the British Library (London)', in *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research*, ed. Paul Harrison and Jens-Uwe Hartmann (Verlag der Österreichischen Akademie der Wissenschaften, 2013), 231.

²⁴¹ Klaus Wille, 'Sanskrit Manuscript in the Turfan Collection (Berlin)', in *From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research*, ed. Paul Harrison and Jens-Uwe Hartmann (Verlag der Österreichischen Akademie der Wissenschaften, 2013), 197–8.

²⁴² Anālayo, *A Comparative Study of the Majjhima-Nikāya*, I:7.

²⁴³ Hardy, *The Aṅguttara-Nikāya Part IV (Sattaka-Nipāta, Aṭṭhaka-Nipāta, and Navaka-Nipāta)*, 204–8.

²⁴⁴ Steinthal, *Udāna*, 51–6.

part is about the marvellous ocean that seems to appear as a brief version on the same part as found in Pākh.Kd. It should be noted that the *sutta* was compiled in prose as a whole; no particular stanza (*gāthā*) exists. The Chinese *Āgama*, in comparison with *Aṅguttara-Nikāya*, does not occur the parallel of the *uposathasutta* (Aṅg IV, XX).²⁴⁵

The *Udāna uposathasutta* (Ud 5.5) corresponds almost perfectly with Pākh.Kd (Vin II, 236-240). It is safe to say that the narrative about *Ānanda* asked Buddha to recite the *Pāṭimokkha*, until *Moggallāna* took out an impure *bhikkhu* from the *uposatha* matches perfectly with the narrative described in Pākh.Kd (Cf. Ud p.51-53/8). The part on marvellous ocean has been elaborately described that is consistent with Pākh.Kd, but there are some differences when compares them carefully.

In fact, the Aṅg IV, XX and Ud5.5 show a very close narrative but with some slight differences, yet can be said that they belong to the same story. This narrative is also the exact same story as we found in Pākh.Kd (Vin II). If this story was actually recited or compiled in *Madhyamāgama*, the description about the marvellous ocean should have been included too. However, as we have seen, there is no reference to this part in our MSVP. This may suggest two possibilities: (1) there are two different parts concerning *uposatha* and marvellous ocean in which MSVP only refer to the first element, or (2) there was compiled as a single element and that MSVP cited that whole story by that stanza. This remains unknown unless we find the *poṣadhasūtra* in *Madhyamāgama*.

The *Upasathasutta* (Ud5.5)²⁴⁶ ended at this *gāthā* (Vin II 240, 24-5 / Ud, at the end of p. 56):²⁴⁷

²⁴⁵ Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (Delhi: Sri Satguru, 1990), 302.

²⁴⁶ See English translation in Peter Masefield, *The Udāna: Translated from the Pāli* (Oxford: The Pali Text Society, 1994), 92–100.

²⁴⁷ Strickly speaking to this *gāthā*, it is also found at *Thera gāthā*, *Cha-nipāto*, *Sirimōḍo*

channam ativassati, vivaṭaṃ nātivassati

tasmā channaṃ vivaretha, evaṃ taṃ nātivassatīti

This verse correspondingly appears in *Śīlavarga*, Uv6.14:²⁴⁸

channam eva abhivarṣati vivṛtaṃ na abhivarṣati

*tasmāddhi cchannaṃ vivared evaṃ taṃ na abhivarṣati*²⁴⁹

Even though the Ud5.5 and Uv6.14 contain this same verse, they are located in quite a different *vagga* that is to say Ud5.5 is in *Sonatherassa-vagga* whereas Uv6.14 is in *Śīlavarga*. Besides, the naming lists of Ud and Uv are completely different. Ud contains eight *vaggas*, each *vagga* contains ten stories; whereas, Uv contains 33 *vargas*, each *varga* contains variable numbers of *śloka* (*Śīlavarga* were composed of 20 *ślokas* for instance). There is no rigid name of *uposathasutta/posadhasūtra* appeared in Ud or Uv. In fact, there appears only the name of *vagga/varga*, no specific name was listed as I called Ud5.5 *uposathasutta*. Hence, it should be noted, “that the indications given in the (*Mūla-*)*Sarvāstivāda Vinaya* on the location of discourses should agree with the *Madhyama-āgama* collection but disagree in regard to the respective titles of these discourses further supports a point ..., in that the titles of discourses appear to have been relatively open to change during the process of transmission.”²⁵⁰ Hence, finding the name of that *sūtra* might not be enough so we better read so carefully.

thero, p. 47, ||447||, line 12-3 in Hermann Oldenberg and Richard Pischel, *The Thera- and Therî-Gâthâ: (stanzas Ascribed to Elders of the Buddhist Order of Recluses)* (London: published for the Pali Text Society by Frowde, 1883).

²⁴⁸ Cf. Derge, mdo sde sa (215b7): *sprin gyis khebs las char 'bab ciñ || nam thañ ba las char mi 'bab ||de bas khebs pa sol cig dañ || 'di ltar char pa 'bab mi 'gyur ||* Only stanzas are found in Tibentan recension, no story of *Moggallāna* appears.

²⁴⁹ Note that the *Udānavarga* (including Uv 6.14) has been preserved also in Tocharian fragments, see Michaël Peyrot, ‘More Sanskrit – Tocharian B Bilingual Udanavarga Fragments’, *Indogermanische Forschungen* 113 (2008): 93–4.

²⁵⁰ Anālayo, *A Comparative Study of the Majjhima-Nikāya*, I:468.

Having said that, only the verse form is preserved in Uv, unlike the Ud that contains both prose (regarding impure *bhikkhu* taken out by *Moggallāna*) and the verse (*gāthā*). The Ud is a part of *Khuddakanikāya*, as for *Kṣudraka-piṭaka* the literatures are mostly based on Chinese sources,²⁵¹ which makes it even harder to seek the parallel. In fact, Lamotte comments that no Chinese translation of a complete *Kṣudrakapiṭaka* has come down to us because the *Kṣudraka* were never codified.²⁵² They are many many records that fit very well between *Khuddakanikāya* and *Kṣudrakapiṭaka*; hence Lamotte concluded, “the fact that certain parts of the *Pāli Khuddakanikāya* find their parallel in *Sanskrit* or in *Prākṛit* is open to a twofold explanation. The duplicates may derive from a common earlier source written in *Māgadhī* or some other dialect... {or another} The Sinhalese may very well have translated *Sanskrit* or *Prākṛit* original and inversely the monks of the continent could have utilized *Pāli* models, {and they} could easily have copied each other.”²⁵³ I hope there will be more preserved Skt *Kṣudrakapiṭaka*, so that we might be able to find out whether there is a story in accord with our MSVP, as in the case of *Pāli* Ud and Pākh.Kd as pointed out earlier.

In sum, there is no trace of such story in *Majjhima-nikāya*, but appears in *Aṅguttara-nikāya* and *Khuddhaka-nikāya* (*Uddāna*). This finding should somehow be helpful in case we are able to get access to the Skt parallel in *Maddhyama-āgama*, *Ekottarika-āgama* and *Kṣudrakapiṭaka*.

Let us come back to our first *uddāna* then I believe that the scribe intended to write the whole *uddāna* as a verse summary in order to being a reference to *poṣadhasūtra* in *Madhyamāgama*. Where the first stanza follows the *anuṣṭubh* but the second stanza has an odd structure that attempted to fit in the *uddāna*.

²⁵¹ Et Lamotte, ‘*Khuddakanikāya and Kṣudrakapiṭaka*’, *East and West* 7, no. 4 (1957): 341–48.

²⁵² Ibid., 347–8.

²⁵³ Ibid., 348.

That might answer the question why they have a strange line break (Cf. MSVP§1) because the line break indicated in *uddāna* is used as they contain two stanzas.

Regarding the place mentioned in MSVP *Caṃpā*, narratives in *Pāli* tradition is basically begun with where Buddha is dwelling at that time; most of the narrative have “*tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme*”(Vin II 1, 1-2), as the same in Vin II 31, 1-2 / 38, 1-2 / 73, 1-2 etc. Some narrative in MSV such as *Pāṇḍulohitakavastu* is narrated similarly: *buddho bhagavān śrāvastyāṃ viharati jetavane anāthapiṇḍasyārāmo* (Dutt 5, 6-7) as well as most of the other *vastus* follows this tradition. It is rather unusual then that the *poṣadhashthāpanavastu* does not mention where the incident took place. Moreover, only in the *uddāna* part of the *vastu* a place is mentioned. The *Kṣudrakavastu*²⁵⁴ contains this interesting passage:

The Venerable Upāli asked the Buddha, the Blessed One: “Reverend One, in the future monks will appear who have imperfect memories, feeble memories. If they do not know in which place, village, or town which sūtra was taught and which rule of training was promulgated how are they to supply them? If, moreover, they were to forget the sūtra or vinaya or abhidharma, how are they to supply them? Or again, if they were to forget the name of the place or the king or the city or the town ... how are they to supply them?

The Blessed One said: “Upāli, those who forget the name of the place, etc., must declare it was one or another of the six great cities, or somewhere where the Tathāgata stayed many times... If he would forget the sūtra or vinaya or abhidharma, when he has written it down on a folio it should be preserved. In this there is no cause for remorse.”

²⁵⁴ The following translation is excerpted from Gregory Schopen, ‘If You Can’t Remember, How to Make It Up: Some Monastic Rules for Redacting Canonical Texts’, in *Bauddhavidyāsudhākaraḥ: Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday*, ed. Petra Kieffer-Pülz, Jens-Uwe Hartmann, and Heinz Bechert (Swisttal-Odendorf: Indica et Tibetica verlag, 1997), 575.

The six great cities, according to the *Mūlasarvāstivādin* tradition, are the *Śrāvastī*, *Sāketā*, *Vaiśālī*, *Vārāṇasī*, *Rājagṛha* and *Campā* (the Pāli tradition uses *Kosambī* for *Vaiśālī*, but the rest is the same). When tracing back from Pākh.Kd to other *Pāli suttas*, they all locate this incident in *Sāvattthī* (Aṅg IV 204, 21-2 // Ud 51, 18-9) so it becomes clear that the incident should have happened in *Sāvattthī* (or the author of *Pāli* tradition said so). In addition, Schopen said, “our rules [*Mūlasarvāstivādinaya*] clearly favor *Śrāvastī*.”²⁵⁵ If this is the case, MSVP should have utilized *Śrāvastī*, and that would make it fit perfectly with *Pāli* tradition as it is cited *Sāvattthī* (*Skt Śrāvastī*). Is it possible to fancy then that the reference of *āgamā* (at least *madhyamāgama*) was prevalent (perhaps even recited and compiled) in the land of *Campā*?

Second Uddāna

Generally, *uddāna* is known as a “mnemonic summary”²⁵⁶. The *uddāna* is comprised of citations, or lemmata, of each of the verses of the main text in their proper order. It provides some interesting clues about the character and status of the text itself.²⁵⁷ Generally speaking, this characterization applies to our second *uddāna* (Cf. MSVP§1):

uddānam ||

codanāt smāraṇāc caiva avakāśo ’vacanīyatā •

*avavādaprasthāpanaṃ poṣadhaś ca pravāraṇā • ||*²⁵⁸

This stanza contains each word (lemma) that represents MSVP narrative very smoothly. It is an actual *uddāna* in regard to this MSVP narrative. Perhaps, it should be noticed that MSVP only has this one stanza for the representation of the whole story whereas the *uddāna* of Pākh.Kd holds nineteen *ślokas* (Vin II

²⁵⁵ Ibid., 576.

²⁵⁶ Salomon, *A Gandhari Version of the Rhinoceros Sūtra*, 33.

²⁵⁷ Ibid.

²⁵⁸ Tib: *Sdom ni | gleñ dañ dran pa ñid dañ ni | skabs dañ smrar ni mi gzug dañ | gdams pa rab tu gzag pa dañ | gso sbyoñ dañ ni dgag dbye'o |*

251, 8 – 252). Hence it should be considered why the lemmata presented here is not profound like that of *pāli* Pākh.Kd? In order to make sense of that, we should first of all notice that the *uddāna* of *Mūlasarvāstivādin* is always placed at the beginning of each *vastu*. This is in contrast to *pāli* tradition, where it is placed at the end of the *Vinaya Khandhaka* that contains quite thorough details. Regarding this contrast, Braarvig once pointed out that each system has its own unique function: “when you have it at the beginning it shows readers what they will encounter in the story, {in other case} placing it at the end will help reciter to remind what they have already recited as the instrument of memorizing such story”²⁵⁹. So to speak, the functionality of *uddāna* in *Mūlasarvāstivādin* and *Pāli* tradition is significantly different, at least in terms of its usage. I think this is particularly true concerning the first *uddāna* that cited another *sūtra* from *Madhyamāgama* namely, ‘*poṣadhasūtra*’. At the same time *pāli* tradition chose to repeat the whole story once again and give a long thorough detail at the end of its *Khandhaka*. Evidently, this must be a typical method *Mūlasarvāstivādin* used to write their *Vinaya*. Perhaps, this may answer the question why MSVP does not have lots of details of each suspension in their *uddāna* whereas PāKh.Kd has every last details.

The *Mūlasarvāstivādin* seems to be using the new writing system such as using an *uddāna* for the referencing (citation) system; probably it is prevalent in the land known as *Campā* around that time? This usage of *uddāna* is more complex than using it just for the reminder of memorizing and reciting as used in *pāli* tradition. This finding also reflects Gombrich’s hypothesis as to the rise of the Mahāyāna is due to the use of writing.²⁶⁰ This link between *Mūlasarvāstivāda Vinaya* and the *Mahāyāna* are also geographically demonstrated by Schopen,

²⁵⁹ When having seminar with Jens Braarvig: I did not quote exact words, just the impression from my memory.

²⁶⁰ R. Gombrich, ‘How the Mahāyāna Began’, in *Buddhism : Critical Concepts in Religious Studies*, ed. Paul Williams, vol. III (London: Routledge, 2005), 74–83.

that is to say, in Early Northwest India.²⁶¹ Besides, when MSVP made a reference to *Madhyamāgama*, this convinces me to believe that *Sarvāstivādin* and *Mūlasarvāstivādin*, at least in its literature, has a deep and close bond to each other. This is because some scholar, for example, Peter Skilling prefers to speak of the Chinese *Madhyamāgama* is a *Sarvāstivādin* recension; the Gilgit Vinaya is a *Mūlasarvāstivādin* recension.²⁶²

Vigarhitvā vs Vigarahitvā (Minor Observation)

When I was working with MSVP, I did not understand the term “*vigarhitvā*” and what it is referring to, and Tibetan did not help much. In the end I consulted Pākh.Kd, and found a similar term used in Pākh.Kd; ‘*vigarahitvā*’.

The Pākh.Kd’s narrative mentions *the group of six bhikkhus*,²⁶³ who in spite of having offences listened to the *Pātimokkha*. *Chabbaggī* thought that nobody knew about them, yet senior *bhikkhus* who know the minds of others told other *bhikkhus* that they (*chabbaggī*) in spite of having offences listened to the *pātimokkha*. *Chabbaggī* heard it, and being afraid that the well-behaved *bhikkhus* would suspend the *pātimokkha* for them they suspended the *pātimokkha* for the pure *bhikkhus* who had no offences (Vin II 241, 5-16).

The narrative goes on as follows:

ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ ṭhapessantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū suddhānaṃ ... ṭhapentīti. saccam bhagavā. **vigarahitvā** dhammiṃ katham katvā bhikkhū āmantesi: na bhikkhave

²⁶¹ Schopen, *Buddhist Monks and Business Matters*, 37.

²⁶² Skilling, *Mahāsūtras*, II:105.

²⁶³ *Chabbaggī*

suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe pātimokkhaṃ
ṭhapetabbaṃ. yo ṭhapeyya, āpatti dukkaṭassa (Vin II 241, 16-25), *see translation*²⁶⁴

It is interesting that Pākh.Kd used the term “*vigarahitvā*, having rebuked...” (Vin II 241, 21-2) which is distinctively used in MSVP *uddāna*, *vigarhitvā*. It might not sound sensible to concern too much on this particular word. At any rate, I think it is worth to note it here since the term is almost the same. Besides, if we expect the MSVP to link with *Poṣadhasūtra* in *Madhyamāgama* as well as Pākh.Kd in connection with the Ud5.5 and Aṅg IV, XX. Still, there is no sign of the term ‘P *vigarahitvā*’ in both *suttas* at all. Nonetheless, if we understand the idea of this very term “P *vigarahitvā* / Skt *vigarhitvā*” as Buddha having condemned or rebuked *bhikkhu(s)* before giving the prescription of a *Vinaya* rule, then the second thought of rendering the first *uddāna* could also be shifted from rendering it **as a summary of a story** to rendering it **as a lemmata (which of course also signify a summary of a story but representing by each keyword)**. So that, instead of rendering “after leaving the admonition”, we might have an alternative rendition as “having condemned, (then came) instructions” as we have it in Pākh.Kd. If only we can find out how the *Madhyamāgama Poṣadhasūtra* was narrated, it would be a lot more discernable than this very vague idea. To some extent, the language of Southern Buddhism i.e., *Pāli* (BHS1.3) must have had an interconnection with the BHS, which most North Indian Buddhist texts are composed in it (BHS1.4). The use of *vigarhitvā* and *vigarahitvā*, at least with regard to morphology, suggests that there was once a relationship between the language of Southern Buddhism and

²⁶⁴ Those who were modest monks ... spread it about, saying: “How can this group of six monks suspend, without ground, without reason, the Pātimokkha for pure monks who have no offences?” Then these monks told this matter to the Lord. He said: “Is it true, as is said, monks, that the group of six monks suspended, without ground, without reason, the Pātimokkha for pure monks who have no offences?” “It is true, Lord.” Having rebuked them, having given reasons talk, he addressed the monks, saying. “Monks, you should not, without ground, without reason, suspend the Pātimokkha for pure monks who have no offences. Whoever should (so) suspend it, there is an offence of wrongdoing. Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 1963, V (Cullavagga):337.

BHS. Perhaps, these two literatures may still share the same core of their *Vinaya* at the time MSVP was composed.²⁶⁵

The Grounds of Suspension

According to the MSVP, we know that there are several factors when it comes to suspension of *poṣadha*, ten valid grounds and ten invalid grounds. I will here clarify the characteristics of the grounds mentioned in MSVP that make the suspension of *poṣadha* valid or invalid. Then I relate each point or ground to the Pākh.Kd in order to find out whether there is a connection between them and to seek out what ideas behind both traditions. Even though I agree, to some extent, in what Matsumura suggested, “it is more important to investigate concepts and terminologies occurring in the *Vinaya* within the tradition of one and the same school than to compare *Vinaya* passages of one school with those of other schools,”²⁶⁶ but, to this *vastu*, comparing both of the traditions might be of some value. We may find what concept(s) these two traditions based themselves upon when it comes to the suspension of *poṣadha*.

MSVP and its Grounds of Suspension

As for the first ground (MSVP§5, Cf.Table1), I speculate that the term ‘*krta*’ in this passage can refer to ‘*thing or what*’ *has been done*, but there is no particular action explained in the narrative. At any rate, this case could be comprehended when “one suspends *poṣadha* due to an unfounded/a founded {accusation of an offence that} was committed (*amūlakena/samūlakena kṛtena*).” Is this action (*thing has been done*) supposed to be a breaching of the rules or moralities? At least, it must have something to do with unlawful act, and that might somehow

²⁶⁵ Maurer said that the Buddhist Hybrid Sanskrit is really a Prakrit that has been imperfectly Sanskritized. Maurer, *The Sanskrit Language*, 689.

²⁶⁶ G. M. Bongard-Levin, *Sanskrit-Texte Aus Dem Buddhistischen Kanon: Neuentdeckungen Und Neueditionen, Folge 3* (Göttingen: Vandenhoeck & Ruprecht, 1996), 185.

signify the breach of *vinaya*, which might be related to *śīlavipatti*²⁶⁷ too.

As for the term '*akṛta*' (MSVP§6, Cf.Table2), my speculation is to render it as '*thing or what*' *has not been done*; in fact, there are some kinds of inaction (negligence) that might cause harm. In legal responsibility, if one does have a specific duty to undertake but he/she fails to comply such responsibility. That negligence will result in some legal consequences. The act of not undertaking a required task will be illegal, both in civil and criminal law but rather obvious in the latter.²⁶⁸ In such a case, a mother of an infant who is responsible to feed a baby neglected to do so and left the baby to die; her action is as strong as intentional killing of a person. Regarding this possibility, without compliancy of the prescribed *vinaya* though, I argue, it will definitely be falling into some kinds of offences. This is an example on the *Nissaggiya-Pācitti* I, in part of the exposition²⁶⁹: "Monks, a robe that has been forfeited is not not to be given back. Whosoever should not give it back, there is an offence of wrong-doing."²⁷⁰ This is of course obvious in breaching the rule by means of not complying the specific prescription. This is particularly true to the *śaikṣa dharmas*; this section is regarding the precepts, which should be observed (learned). These rules prescribe *bhikṣu* how to behave regarding:

- ✓ proper way to wear robe,
- ✓ how to behave when going amongst the houses,
- ✓ how to behave when sitting down amongst the houses,

²⁶⁷ The notion of *śīlavipatti* will be described later this part

²⁶⁸ Thai Penal Code, Section 59E: An act shall also include any consequence brought about by the omission to do an act which must be done in order to prevent such consequence.

²⁶⁹ *tena kho pana samayena chabbaggiyā bhikkhū nissatṭhacāvaraṃ na denti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nissatṭhacāvaraṃ na dātabbaṃ. yo na dadeyya, āpatti dukkaṭassā 'ti* Hermann Oldenberg, ed., *The Suttavibhaṅga, First Part (Pārājika, Samghādisesa, Aniyata, Nissaggiya)*, vol. Vol. 3 (Oxford: Pali Text Society, 1993), 197.

²⁷⁰ I.B. Horner, *The Book of the Discipline (Vinaya-Pitaka)*, vol. II: Suttavibhaṅgha (London: the Pali Text by Luzac Society, 1957), 10–11.

- ✓ how to accept alms food and eat properly,
- ✓ to what circumstance bhikṣu shall not teach the dharma,
- ✓ miscellaneous matter regarding excrement, urine etc.

If *bhikṣu* fails to comply these rules, he will be falling to *duṣkṛta* offence. It is evident then, that “*akṛtena*: due to an unfounded/a founded {charge of offence caused by} inaction of what should have been done” in other words, ‘*what has not been done*’. If this link is to be correct, then we might be able to say that it even signifies *ācāravipatti*²⁷¹. Since *ācaravipatti* causes the suspension of *poṣadha*; hence, I think *bhikṣu* who does not comply the *śaikṣa dharmas* should also be suspended from the *poṣadha* unless he amended his behaviour.

The third category (MSVP§7, Cf.Table3) added an effort to cover deed or ‘thing’ mentioned before into twofold actions i.e., which has been done and not done (*kṛta_akṛta*). I shall not take this much space to deal with this case since it is pretty clear that it has been added for the sake of being even more elaborate. Specifically speaking of legal terms²⁷², whether or not the *Mūlasarvāstivādin* utilized wording differently but denoting the same idea is obscure.²⁷³ In connection with this concept though, I will present the six and nine suspensions here. The six suspensions (MSVP§10, Cf.Table6), again, contain the first three grounds as *kṛta*, *akṛta*, and *kṛtākṛta* but then added *sāvaśeṣa* to the list. Regarding the term *sāvaśeṣa*, Edgerton (BHSD sv, ‘sāvaśeṣa’) renders the term as ‘not absolute, incomplete’ or ‘of a sin that can be atoned’ which is the opposite of *niravaśeṣa*²⁷⁴. Since only the *pārājika* is the only offence that cannot be atoned; so the *sāvaśeṣa* should refer to any other offences but *pārājika*. The

²⁷¹ The notion of *ācāravipatti* will be described below.

²⁷² *Mūlasarvāstivādin bhikṣus* seem to be an expert on writing legal documents. See more in Schopen, *Buddhist Monks and Business Matters*, 81,158–9.

²⁷³ Unlike Pākh.Kd (Cf.Table6, 8 and9), these terms are used as an extension of *vipattis*; so it is more comprehensible than that of a standalone word.

²⁷⁴ BHSD sv, ‘niravaśeṣa’ (a sin) that is absolute, complete (‘without remainder’), that can never under any conditions be atoned

nine suspensions are rather obvious, mentioning *kṛta*, *akṛta*, *kṛta_akṛta* in addition to *sāvaśeṣa* and *niravaśeṣa* as described above (MSVP§13, Cf.Table9). It is interesting that MSVP based their valid and invalid accusations on these offences, but rather in a different fashion to fulfil these two categories (MSVP§10&13, Cf.Table6&9). Even though the terms described are differently, the connection remains unchanged since it is clearly referred to the rules prescribed in *prātimokṣa* and perhaps *karmavācanā*.

Moving on to the four suspensions (MSVP§8, Cf.Table4), it is intrigue here that MSVP has shifted the grounds that based on *kṛta*, *akṛta*, *kṛtākṛta* to four *vipatti*²⁷⁵ namely, *śīlavipatti*, *drṣṭivipatti*, *ācāravipatti* and *ājīvavipatti*. Here I will give a brief description on these four subjects:

Śīla means habit, natural or acquired way of living or action, practice (MW). Prebish and Heine explain etymologically of *śīla* as it derived from $\sqrt{\text{śil}}$, which generally translated as virtue, moral conduct, morality. However, there is a certain connection with the *Vinaya* and apparently *prātimokṣa*.²⁷⁶ Falling from this moral habit will definitely bring about one of offences described in *Prātimokṣasūtra*. Hence, in my opinion, the *śīla* (moral habit) mentioned here should mean the rules that have been prescribed in *vinaya* literature such as *sūtravibhaṅga* and *skandhaka*: the breach of these rules will result in falling into one of specific offenses. Those offenses are to be explained later on. Perhaps, *Śīlavipatti* became decisive due to the prescription of *Vinaya*. It is very important because individual monastic life is founded on it.²⁷⁷ Falling apart from this morality will certainly bring on difficult situation to the *saṃgha*. Thus, the suspension of *poṣadha* must be done if there happened on the basis of this

²⁷⁵ going wrongly, failure (MW)

²⁷⁶ See more discussion on this connection in Charles S. Prebish and Steven Heine, *Buddhism in the Modern World: Adaptations of an Ancient Tradition* (New York: Oxford University Press, 2003), 57–60.

²⁷⁷ See further explanation on this topic in Dhirasekera, *Buddhist Monastic Discipline*, 43–54.

matter.

*Dr̥ṣṭi*²⁷⁸ means ‘view’ or ‘opinion’ (BHSD). MSVP (§33) mentions, “having an attachment to one or another view of the sixty-two views is regarded as falling away from right views.” The Buddha, in the *Brahmajāla* exposition, spoke of these sixty-two views:

These are the ‘four eternalistic theories’; ‘four partial eternalistic theories’; ‘four finite and infinite theories’; ‘four eel-wriggling theories’; ‘two theories (of occurrences) arising without a cause’; sixteen theories of having apperception’; ‘eight theories of having non-apperception’; ‘eight theories of neither apperception nor non-apperception’; ‘seven annihilationist theories’; five theories on nibbāna in the present existence’.²⁷⁹

Gethin reflects that the danger in which our minds having a predilection to the formulation of views is significant because we tend to confuse with the way things are and to which we become attached. This misconception may also apply to views and opinions based on the theoretical teachings of Buddhism, particularly *Abhidharma*.²⁸⁰ It should be noted that the eightfold path begins with right view, without it one will never achieve the goal of being Buddhist. Therefore, falling into the wrong views will apparently cause difficulty not only to that individual but also to the *saṃgha* itself.

Ācāra means conduct, manner of action, behaviour (MW). *Visuddhimagga* signifies improper conduct as: ***bodily transgression, verbal transgression, and bodily and verbal transgression***.²⁸¹ This *ācāra* concept has a deep connection with *śaikṣa dharmas* which becomes clear when Buddhaghosa shows examples

²⁷⁸ *P diṭṭhi*

²⁷⁹ Paul Fuller, *The Notion of Diṭṭhi in Theravāda Buddhism: The Point of View* (London: RoutledgeCurzon, 2005), 15–6.

²⁸⁰ Rupert Gethin, *The Foundations of Buddhism* (Oxford [England]: Oxford University Press, 1998), 235–6.

²⁸¹ Buddhaghosa, *The Path of Purification (Visuddhimagga)*, trans. Bhikkhu Ñāṇamoli (Kandy: Buddhist Publication Society, 1975), 17. See more details, examples and in what circumstances on this topic at pp. 18–9

regarding this bodily/verbal improper conduct. Speaking of *śaikṣa dharmas*, Pachow demonstrates:

The nature of these rules is essentially concerned with the daily conduct and decorum of the Bhikṣus such as; walking, moving to and fro, looking, dressing, contracting, and stretching and so forth. They do not come under any penal section inasmuch as there will not be any sanction or punishment for their breaches or violations. The violation of any of them by a Bhikṣu is not considered to be a criminal act but simply bad manners.²⁸²

Although the offence is not severe, having a bad conduct will totally deteriorate the faith of lay people. Clearly, an impact is critical not only to that *bhikṣu* but to the *saṃgha* as a whole. It might be of some significance to note here that in case *bhikṣus*' behavior is improper, to some extent, it is to be judged on the basis of *śaikṣa dharmas*. Concerning this connection though, is it possible to assume that *bhikṣu*, who neglects (*akṛta*) to comply Buddha's prescription stated in *śaikṣa dharmas* is de facto having *ācāravipatti*?

Ājīva signifies livelihood (MW). What is the livelihood? According to Buddhaghosa, "It (*ājīva*) is the effort consisting in the search for requisites"²⁸³. The right *ājīva* or livelihood is meant to be honest and that will never cause suffering to other living beings.²⁸⁴ These are examples of making a living by wrong livelihood: "palmistry, fortune-telling, divining omens, interpreting dreams, marks on the body, holes gnawed by mice; by fire, sacrifice, by spoon oblation"²⁸⁵. In regarding to being a *bhikṣu* (mendicant), the living of their lives

²⁸² W. Pachow, *A Comparative Study of the Prātimokṣa on the Basis of Its Chinese, Tibetan, Sanskrit and Pāli Versions* (Santiniketan: Sino-indian cultural society, 1955), 49.

²⁸³ Buddhaghosa, *The Path of Purification (Visuddhimagga)*, 31.

²⁸⁴ Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge: Cambridge University Press, 2000), 187–8.

²⁸⁵ Buddhaghosa, *The Path of Purification (Visuddhimagga)*, 31.

should never cause suffering to other persons. This is especially true when it involves fraud.²⁸⁶

Whatever monk, unknowing and not understanding, should boast of having superhuman faculties, sufficient knowledge and the specific spiritual realization of the nobles, and insight and a state of comforts which are inexistent and unobtained [by him], saying, “I know this, I see this”; and at a later time, the fallen [monk], having purity in view, being made responsible or not being made responsible, should say, “O Venerable Ones, I said I know, I see, [but, it was] worthless, vain, false speaking”; unless [spoken] because of pride, this monk is *pārājika*, expelled.²⁸⁷

It is in this case, an utmost punishment is inflicted namely *pārājika* offence. There are also other circumstances done by *bhikṣu(s)*, out of greed, in order to misunderstand lay people for the sake of his/their stomach(s). Another example occurs in *Pāli Suttavibhaṅga Pācittiya VIII*, in case it is a fact, then there is an offence of expiation.²⁸⁸ In this case, it can be said that having wrong livelihood can result in transgression of offences mentioned before and that is not much different from having *śīlavipatti*. As shown by Gethin, the right livelihood (*samyak_ājīva*) can be grouped into *śīla* too.²⁸⁹

Moving on to the five points of suspension, five different offences are listed here in MSVP (§9) i.e., *pārājika*, *saṃghāvaśeṣa*, *pāyantika*, *pratideśanīka*, and *duṣkṛta*. I shall briefly explain these offences for the purpose of general

²⁸⁶ *yaḥ punar bhikṣur anabhijānann aparijānann asaṃtam asaṃvi(dyamānam anuttaramanuṣyadharmam alam āryaviśeṣādhi)gamaṃ jñānaṃ vā darśanaṃ vā sparśavihāratāṃ vā pratijānīyād idaṃ jñānānāṃ paśyāmīti [sa] (pareṇa samayena samanuyujyamāno vā asamanuyujyamā)no vā āpanno viśuddhiṃ prekṣyaivaṃ vaded ajānann evāham āyusmanto 'vocaṃ jñānānāṃ apaśyann eva (paśyāmīti riktāṃ tucchaṃ mṛṣāvyapalapanam anyatrābhimānāt* ayam) api bhikṣuḥ pārājiko bhavaty asaṃvāsyah / Cf. FE Raghu Vira and Lokesh Chandra (Volume I Prātimokṣasūtra: folio 1 line 6-7/folio 2 line 1-2).*

²⁸⁷ Prebish, *Buddhist Monastic Discipline*, 53.

²⁸⁸ Horner, *The Book of the Discipline (Vinaya-Pitaka)*, 1957, II: Suttavibhaṅga:208–18.

²⁸⁹ Gethin, *The Foundations of Buddhism*, 81.

comprehension.²⁹⁰

To begin with the four *pārājika*, they include: (1) sexual intercourse, (2) theft, (3) deprivation of life (of a human), and (4) false proclamation of superhuman faculties. Breach of any one of the *pārājika* dharmas causes permanent expulsion from the *saṃgha* since this is the only incurable offence (P. *atekiccha*) mentioned in the *vinaya*. I.B. Horner renders it "defeat," following Rhys Davids and Oldenberg.

Then the *saṃghāvaśeṣa* is the most severe transgression of monastic discipline in terms of curable offences (P. *satekiccha*). Five offences regards with sexual violation, two with dwelling places, two with false accusation, two with schisms, one with a *bhikṣu* who is tough to talk to, and one with *bhikṣu* who corrupt families. In order to cure such committed offence, *bhikṣu* must remain in *parivāsa* for as many days as knowingly conceals the transgression. When the probation is over, that *bhikṣu* must undergo the *mānatta* discipline for six further days. When the *mānatta* has been removed, that *bhikṣu* must be reinstated in some place where the community of the *bhikṣus* forms a body of twenty (*vīsatisaṃgha*). This is the proper course in that case.

Next, *Aniyata* offence includes cases whereby a *bhikṣu* may be accused by a trustworthy female lay follower (*upāsikā*) and dealt with according to her dictate. This will result, according to such accusation, in one of offences. Then *niḥsargika-pāyantika* offences require expiation and forfeiture. They are arranged in three sections of ten rules each concerning: (1) robes, (2) rugs and the use of money, (3) bowl, medicine and robes. In addition, *pāyantika* offences require expiation, they can basically be grouped as follows: (1) moral rules such as lying, etc., (2) conduct with women, (3) food and drink, (4) dharma, vinaya

²⁹⁰ This explanation is based on my own knowledge as well as Prebish, *Buddhist Monastic Discipline*, 11–5.

and their application, (5) use of requisites, (6) behaviour in the vihāra, (7) travel, (8) various types of destruction.

After that, *pratideśanīya* section contains four simple offences which are to be confessed: (1) partaking of food obtained through the intervention of a nun, (2) not reproving a nun for giving orders (pertaining to the meal) while a meal is being served, (3) accepting food from a family which is undergoing training, and (4) obtaining food while living in a dangerous setting, without having it announced as such beforehand (unless the *bhikṣu* is ill).

There are inconsistent numbers of rules regarding this section. The *Śaikṣa Dharmas* of *Mahāsāṃghikas* consist of sixty-seven rules; of *Mūlasarvāstivādins* there are hundred-and-eight rules.²⁹¹ The *Sekhiya Dharmas* of *Pāli* tradition contains seventy-five rules. All these rules clearly indicate a good behaviour of individual *bhikṣu*, and if he fails to comply with that regulation (*akṛta*), that will result in the transgression of *duṣkṛta* (P *dukkata*). Pachow's comparative study of the *Prātimokṣa* might be of interest.²⁹²

Seven suspensions (MSVP§11, Cf.Table7) somehow combine the four *vipattis* with the founded/unfounded (charge of) seeing, hearing, or suspecting. This seems somewhat strange. Likewise, the eight suspensions (MSVP§12, Cf.Table 8) are similar to this case. They combine that of five suspensions (five offences) with an addition of the founded/unfounded (charge of) seeing, hearing, or suspecting. Speaking of this, Pākh.Kd (Cf.Table10) happens to have this instance attached to the charge of specified *vipatti* but never be standalone as used in MSVP.

The ten suspensions (MSVP§14-35) consist of that ten facts on both parts i.e., invalid and valid. The procedure is quite obvious as they explained it in detail.

²⁹¹ Ibid., 96–107.

²⁹² Pachow, *A Comparative Study of the Prātimokṣa*, 50–59.

Grounds of Suspension in Pāli Tradition

Pāli tradition, on the other hand, contains the lists quite differently. According to Pākh.Kd (Cf.Table1-4), it continues to grow from *sīlavipatti*, *ācāravipatti*, *diṭṭhivipatti* and *ājīvavipatti*. In addition to this, the eight lists (Cf.Table8) attached *akata* and *kata*²⁹³ to complete its grounds of suspension. The six and nine suspensions (Cf.Table6&9) remain only *sīlavipatti*, *ācāravipatti* and *diṭṭhivipatti*, in addition to *akata* and *kata* in Table 6. Table 9 also has these three *vipattis*, together with *akata*, *kata*, and *katākata*²⁹⁴. However, having these terms (*akata*, *kata*, *katākata*) together with the charge of falling away from *sīla*, *ācāra* and *diṭṭhi* seems to make more sense to me than using them alone for favorable interpretation. Unlike MSVP, these terms are never functional independently.

Pākh.Kd (Cf.Table5) listed five primary *āpatti* (offences) namely, *pārājika*, *saṅghādisesa*, *pācittiya*, *pāṭidesanīya* and *dukkata* as a cause of suspension. Likewise, it is sensible to mention the seven grounds of suspension (Cf.Table7), as they added two more *āpattis* in the lists, viz *thullaccaya* and *dubbhāsita*. It might be of some value to quote from which additional offences arose here:

Not merely are there five great classes of offences – Pārājika, Saṅghādisesa, Nissaggiya Pācittiya, Pācittiya and Pāṭidesaniya – there are also thullaccaya (grave) offences, and dukkata offences (those of wrong-doing). These are of constant recurrence in the stories, or notes giving the exceptions to, and extensions of, the Rule in the Pātimokkha. Of rarer appearance are offences of wrong speech. One or other of these offences is said to be incurred if behaviour has approximated to that which a particular Pātimokkha rule has been designed to restrain, but which is, so far as can be judged, not so grave in nature as a

²⁹³ ... which has not been done, ... which has been done // Translation by Horner, *The Book of the Discipline (Vinaya-Piṭaka)*, 1963, V (Cullavagga):340.

²⁹⁴ Equally used in MSVP as *akṛta*, *kṛta* and *kṛtākṛta* respectively

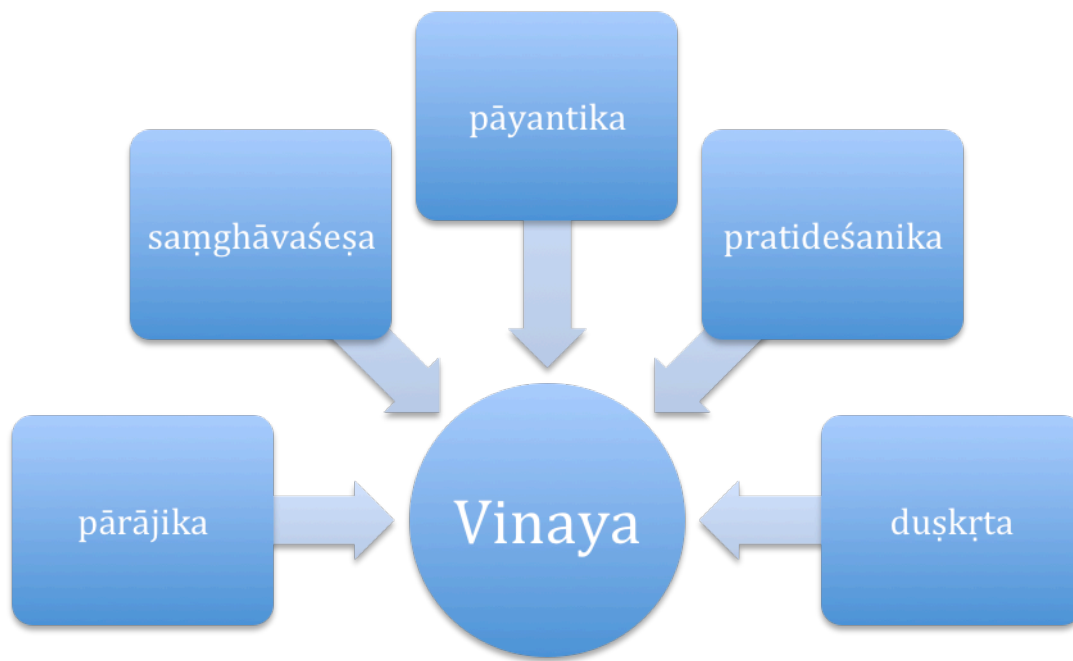
breach of the rule itself, because of certain differences in its execution, or because of certain extenuating circumstances.²⁹⁵

This is, obviously, an expository connection in what we call ‘discipline or *vinaya*,’ which can be regarded as *sīla/sīla* discussed earlier. These five and seven lists then can be grouped particularly into *śīlavipatti*, *ācāravipatti* and *ājīvavipatti*.

The lists of ten grounds (Cf.Table10) are similar to the MSVP. The last three grounds, again, listed the primary three *vipattis* (except only *ājīvavipatti*) in connection with one having suspected, or seen, or heard and vice versa.

Findings on MSVP&Pākh.Kd

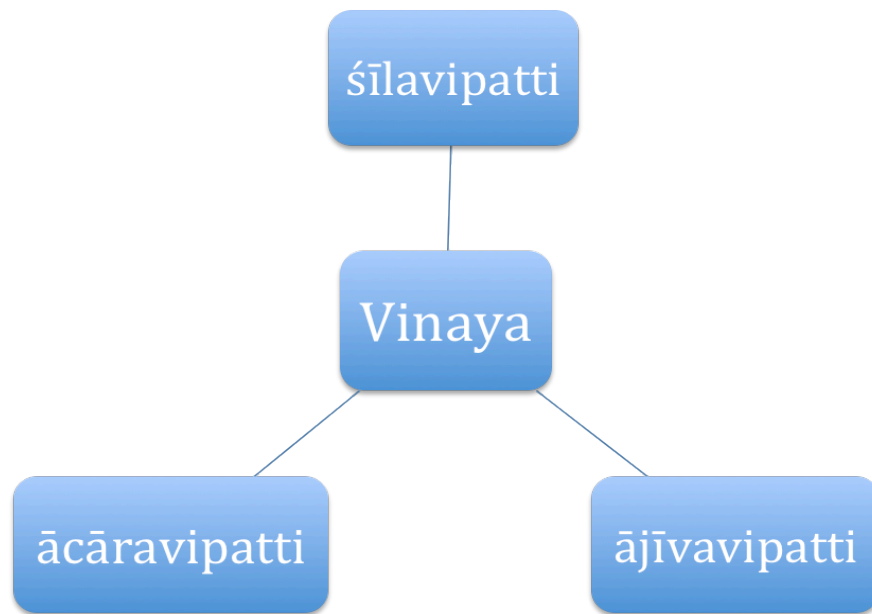
It seems that the lists mentioned in MSVP and Pākh.Kd, in general, is applied from a similar conception but with different method of presentation.



Regarding the concept of *vipatti*, MSVP has it in Table4&7 whereas Pākh.Kd adopted this concept in Table1,2,3,4,6,8 and 9. It is becoming clear that MSVP relies much on the concept prescribed in *Vinaya*; in contrast to Pākh.Kd that

²⁹⁵ I.B. Horner, *The Book of the Discipline (Vinaya-Pitaka)*, vol. I: Suttavibhaṅga (London: the Pali Text by Luzac Society, 1949), xxxiv–v.

relies heavily on the concept of *vipatti*. However, *śīlavipatti*, *ācāravipatti* and *ājīvavipatti* are all relevant to the *Vinaya* since they seem to cause *āpatti* by one way or another as discussed earlier.



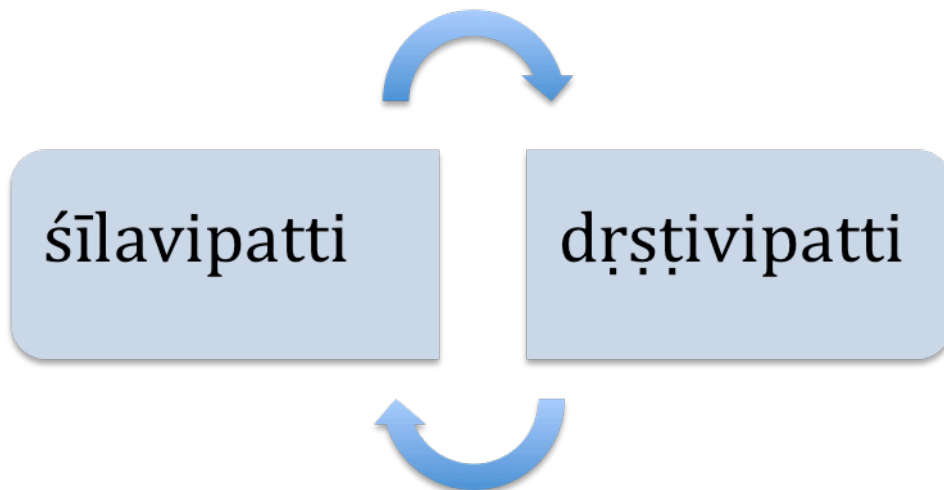
Evidently, the offences such as *pārājika*, *saṃghāvaśeṣa/saṃghādisesa*, *pāyantika/pācittiya*, *pratideśanika/pāṭidesanīya*, and *duṣkṛta/dukkata* arise from the transgression of *vinaya*, which can be said of ethical conduct, the *śīla* regards as much to self-discipline.²⁹⁶ If that is the case, transgressing of *vinaya* can be meant to the falling of *śīla* as well. Speaking of *śīla* in terms of self-discipline, I mentioned before that the *ācāravipatti* will at least result in *duṣkṛta/dukkata*, and the *ājīvavipatti* can cause even *pārājika*. That incidence can somehow imply that the *śīla* or discipline of individual can cover the other two *vipatti* (*ācāra*, *ājīva*) too. Nolot also pointed out:

The subject-matter for censure is a monk's/nun's fall from morality (*śīla-vipatti*), right behaviour (*ācāra-vipatti*), right opinions (*diṭṭhi-vipatti*), or right means of livelihood (*ājīva-vipatti*). These shortcomings may be the cause of one or several out of the seven types of offences... The first two *vipatti*-s are made to refer strictly to

²⁹⁶ See discussion of differences between *Vinaya* and *Śīla* in Prebish and Heine, *Buddhism in the Modern World*, 57–60.

Vibhaṅga categories: *sīla-vipatti* refers to Pārājika and Saṃghādisesa; *ācāra-vipatti* to Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkata, and Dubbhāsita offences.²⁹⁷

Even though I think Nolot made a right point, one particular issue needs to be mentioned here about *dr̥ṣṭivipatti*. It is fair enough to say that these wrong views (*dr̥ṣṭivipatti*) have an impact to individual in terms of one's behavior since the mind is a master that will lead to verbal and physical actions. Once *bhikṣu* is falling away from right view, immediate offensive speech and immoral exertion should be expected; and this will result in one or several types of offences as Nolot mentioned earlier. Thus if we are to define the breach of the *Vinaya* as *śīlavipatti* (as well as *ācāra*° and *ājīva*°), then there will mainly have two factors to judge impure *bhikṣu*(s), that is to say *śīlavipatti* and *dr̥ṣṭivipatti*. Despite what Nolot suggests, I think *dr̥ṣṭivipatti* has its own uniqueness. After the time of Buddha, who can be said to be responsible (or even authoritative) to judge others because “we are always in danger of mistaking our own views and opinions based on the theoretical teachings of Buddhism”²⁹⁸. Therefore, it is very important, in my opinion, to take these two *vipattis* seriously.



When I entered into the monastery, many times I have heard that living this monastic life with others, there are two things that must be deemed

²⁹⁷ Édith Nolot, ‘Studies in Vinaya Technical Terms I-III’, ed. O.Von Hinüber and Richard F Gombrich, *Journal of the Pāli Text Society* XXII (1996): 97.

²⁹⁸ Gethin, *The Foundations of Buddhism*, 235.

correspondingly among those who live together: *sīla* (*śīla*) and *diṭṭhi* (*drṣṭi*). Falling apart from each of these will evidently result in division as Prebish states, “the sectarian movement was a product of both doctrinal and disciplinary issues”.²⁹⁹ These two *vipattis* bring us back to our conception regarding the suspension of *poṣadha*. Hence, it is harmless to say that in order to suspend the *poṣadha*, the accusation practically must be based on the *Vinaya* and its authorization. As for the right or wrong views (*drṣṭi*), suspending *bhikṣu* from that ground seems to be impracticable. At least for me, to be honest, who am I to judge whom?

In my tradition³⁰⁰, we have never suspended the *uposatha* from reciting *pāṭimokkhasutta*. If we are, at least I am, impure from *śīlavipatti* then we suspend ourselves from attending the *uposatha* ceremony until the guilt has been amended or confessed. In case there is a solid proof of *bhikkhu* committed *pārājika*, should he be suspended from *uposatha*? This is probably not the case, if I committed such a crime I would not dare confront the whole *saṃgha* ever again. And that, as I experience, is a standard procedure taken nowadays. This may sound too gentle but it is true. If *bhikkhu* committed *pārājika*, he will never be recovered from the remorse (*P vippaṭisāra*). And no one will be able to live without happiness and peacefulness the whole life, and eventually he will definitely leave the *saṃgha*.

Perhaps, it can be said that MSVP and Pākh.Kd have their own system of displaying the lists; yet, to some extent the lists were developed from the same range. It is inconclusive whether they made their own version or they were working with the same material as Dutt said, “In both the versions the ecclesiastical acts are almost identical that can be drawn from this is that both the editors or bodies of editors were working with the same materials. It must,

²⁹⁹ Prebish, *Buddhist Monastic Discipline*, 27.

³⁰⁰ Thai Theravāda

however, be admitted that in divisions into books and chapters, there is a fair agreement between the two versions suggesting that the editors were working with a common text, written or oral”.³⁰¹ As a matter of fact, it is quite conclusive that they both connected their list primarily with their *Vinaya* by means of the list of *āpatti* and *vipatti*. Somehow, MSVP makes it more concrete with the idea connected to the *Vinaya* while Pākh.Kd rather uses *vipatti* as a basis. Not that I am a *Theravāda bhikkhu*, I personally think that Pākh.Kd has way more understandable to comprehend the idea of each ground since they do not leave many rooms for interpretation while MSVP lists, in detail, are vague to me. Notwithstanding, I think MSVP has its way to convey exact meaning to its tradition.

All in all, it should be said that the accusation of *bhikṣu* violated the law prescribed in *Vinaya* is the main reason for other *bhikṣu* to suspend the *poṣadha*. With appropriate reason and evident proof (*samūlaka*), the *saṃgha* is obligated to clean the mess right away. It is a responsibility; the *saṃgha* must keep their members in harmony so that they can maintain its integrity. The *poṣadha* and *pravāraṇā* ceremony³⁰² take important role for that commitment. Should *bhikṣu(s)* be prone to violate the *vinaya*, then comes the time every members of the *saṃgha* must be responsible to keep the *saṃgha* united before getting together for the *poṣadha* assembly. This may answer why this *poṣadhasthāpanavastu* is consequential.

³⁰¹ Dutt, *Gilgit Manuscripts*, III Part 3:ii.

³⁰² See discussion in details on *poṣadha* and *pravāraṇa* in Dhirasekera, *Buddhist Monastic Discipline*, 93–107.

Conclusion

There are four different sections of this thesis: the diplomatic edition of MSVP, the Tibetan comparative edition, a translation, and an analysis in comparison with the *Pāli Khandhaka*. The diplomatic Edition of MSVP is made based on the Gilgit manuscript dated around seventh to tenth century CE. There are three different xylographs compared of Tibetan *poṣadhassthāpanavastu*, i.e., Derge, Lhasa and sTog. We could detect an even correspondence between the *Sanskrit* and Tibetan. The comparison between MSVP and Pākh.Kd made clear that there are some significant differences in the two parts that I have inspected in detail.

Regarding the *uddāna*, I found the reason why they put two *uddāna* in MSVP. The first *uddāna* is the summary (whether it is represented as a whole or a lemmata) of the story of how *Maudgalyāyana* / *Moggallāna* got rid of an impure *bhikkhu*, including the part regarding the marvellous ocean. The keywords of the second *uddāna* represent the story narrated in MSVP. Even though I am not able to trace the *poṣadhasūtra* in the *Madhyamāgama*, I found two narratives that represent a very similar story in the *Pāli Aṅguttaranikāya* and *Khuddhakanikāya*. This *Vinaya* story thus must have been recited and compiled in the *āgama*, not only *Madhyamāgama* but may also be in other *āgama* as well, and the *Kṣudrakapiṭaka* might have contained this story. The *uddāna* used by *Mūlasarvāstivādin* are very different from that of *Pāli* tradition. It might well be that *Mūlasarvāstivādin* *uddāna* served as a reference to the unabridged text, enabling the readers to find that *sūtra*, in contrast to the *Pāli* tradition that uses *uddāna* for the sake of reciting and memorizing.

As for the grounds of suspension, I found that both traditions base their grounds of accusation with the *āpatti* prescribed in the *vinaya* and the *vipatti*. These *vinaya* rules are also connected and can be grouped into those *vipattis* too. However, there are two *vipattis* that need to take into account differently that is

to say, *śīlavipatti* and *dṛṣṭīvipatti*. Practically, only *śīlavipatti* seems to be the core grounds of suspension; nonetheless, it is not likely we will have the suspension of *uposatha/posadha* nowadays. Before having the *uposatha* (*posadha*) ceremony, we are repeatedly reminded that there are these ten intentions of conforming to the rules of discipline for the *saṃgha*: protecting the *saṃgha*, insuring the *saṃgha*'s comfort, warding off ill-meaning people, helping well-behaved bhikkhus, destroying present defilements, preventing future defilements, benefiting non-followers, increasing the number of followers, establishing the discipline, observing the rules of restraint. Therefore, above all else, individual must have his own responsibility to be pure from such *āpatti* or *vipatti*, so that the *saṃgha* will remain pure and unified. It is the core commitment to remain pure for *bhikkhu* who would like to experience the goal of *pravrajya*, that is to say 'nirvāṇa'. Keep that in mind, the suspension of *posadha* might not really be needed.

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INDICES

Tables of MSVP and Pākh.Kd in Comparison

(TABLE 1) *Pākh.Kd* (VinII: 241/32-36): Cf. MSVP§5

(1a) A one invalid suspension:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlakena kṛtena ³⁰³	amūlikāya sīlavipattiyā	An unfounded (charge of) falling away from moral habit.

(1b) A one valid suspension:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlakena kṛtena	samūlikāya sīlavipattiyā	A founded (charge of) falling away from moral habit.

(TABLE 2) *Pākh.Kd* (VinII: 241/36-242/4): Cf. MSVP§6

(2a) Two invalid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlakena_akṛtena	amūlikāya sīlavipattiyā	An unfounded (charge of) falling away from moral habit.
amūlakena kṛtena	amūlikāya ācāravipattiyā	An unfounded (charge of) falling away from good habits.

(2b) Two valid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlakena_akṛtena	samūlikāya sīlavipattiyā	A founded (charge of) falling away from moral habit.
samūlakena kṛtena	samūlikāya ācāravipattiyā	A founded (charge of) falling away from good habits.

³⁰³ See nuance in the manuscript, Cf. MSVP §5

(TABLE 3) *Pākh.Kd* (VinII: 242/4-9): Cf.MSVP§7

(3a) Three invalid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlakena kṛtena	amūlikāya sīlavipattiyā	An unfounded (charge of) falling away from moral habit.
amūlakena_akṛtena	amūlikāya ācāravipattiyā	An unfounded (charge of) falling away from good habits.
amūlakena kṛta_akṛtena	amūlikāya diṭṭhivipattiyā	An unfounded (charge of) falling away from right views.

(3b) Three valid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlakena kṛtena	samūlikāya sīlavipattiyā	A founded (charge of) falling away from moral habit.
samūlakena_akṛtena	samūlikāya ācāravipattiyā	A founded (charge of) falling away from good habits.
samūlakena kṛta_akṛtena	samūlikāya diṭṭhivipattiyā	A founded (charge of) falling away from right views.

(TABLE 4) *Pākh.Kd (VinII: 242/9-18): Cf.MSVP§8*

(4a) Four invalid suspensions:

<i>Skt.Poṣadhasthāpana- vastu</i>	<i>P.Pātimokkhatṭhapanak- khandhaka</i>	<i>Pāli Translation</i>
amūlikayā śīlavipattiyā	amūlikāya sīlavipattiyā	An unfounded (charge of) falling away from moral habit.
amūlikayā dṛṣṭivipattiyā	amūlikāya ācāravipattiyā	An unfounded (charge of) falling away from good habits.
amūlikayā ācāravipattiyā	amūlikāya diṭṭhivipattiyā	An unfounded (charge of) falling away from right views.
amūlikayā ājīvavipattiyā	amūlikāya ājīvavipattiyā	An unfounded (charge of) falling away from a right mode of livelihood.

(4b) Four valid suspensions:

<i>Skt.Poṣadhasthāpana- vastu</i>	<i>P.Pātimokkhatṭhapanak- khandhaka</i>	<i>Pāli Translation</i>
samūlikayā śīlavipattiyā	samūlikāya sīlavipattiyā	A founded (charge of) falling away from moral habit.
samūlikayā dṛṣṭivipattiyā	samūlikāya ācāravipattiyā	A founded (charge of) falling away from good habits.
samūlikayā ācāravipattiyā	samūlikāya diṭṭhivipattiyā	A founded (charge of) falling away from right views.
samūlikayā ājīvavipattiyā	samūlikāya ājīvavipattiyā	A founded (charge of) falling away from a right mode of livelihood.

(TABLE 5) *Pākh.Kd* (VinII: 242/18-21): Cf.MSVP§9

(5a) Five invalid suspensions:

<i>Skt.Poṣadhasthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlikayā pārājikayā	amūlakena pārājikena	An unfounded (charge of) an offence involving Pārājika.
amūlikayā saṃghāvaśeṣayā	amūlakena saṃghādisesena	An unfounded (charge of) offence involving Saṃghādisesa.
amūlikayā pāyantikayā	amūlakena pācittiyena	An unfounded (charge of) offence involving Pācittiya.
amūlikayā pratideśanikayā	amūlakena pāṭidesanīyena	An unfounded (charge of) offence involving Paṭidesanīya.
amūlikayā duṣkṛtayā	amūlakena dukkaṭena	An unfounded (charge of) offence involving Dukkaṭa.

(5b) Five valid suspensions:

<i>Skt.Poṣadhasthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlikayā pārājikayā	samūlakena pārājikena	A founded (charge of) an offence involving Pārājika.
samūlikayā saṃghāvaśeṣayā	samūlakena saṃghādisesena	A founded (charge of) offence involving Saṃghādisesa.
samūlikayā pāyantikayā	samūlakena pācittiyena	A founded (charge of) offence involving Pācittiya.
samūlikayā pratideśanikayā	samūlakena pāṭidesanīyena	A founded (charge of) offence involving Paṭidesanīya.
samūlikayā duṣkṛtayā	samūlakena dukkaṭena	A founded (charge of) offence involving Dukkaṭa.

(TABLE 6) *Pākh.Kd (VinII: 242/21-29): Cf.MSVP§10*

(6a) Six invalid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlakena kṛtena	amūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) akatāya	An unfounded (charge of) falling away from moral habit, which has not been done.
amūlakena_akṛtena	amūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) katāya	An unfounded (charge of) falling away from moral habit, which has been done.
amūlakena kṛta_akṛtena	amūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) akatāya	An unfounded (charge of) falling away from good habits, which has not been done.
amūlakena kṛtena sāvaśeṣeṇa	amūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) katāya	An unfounded (charge of) falling away from good habits, which has been done.
amūlakena_akṛtena sāvaśeṣeṇa	amūlikāya diṭṭhavipattiyā (pātimokkhaṃ ṭhabeti) akatāya	An unfounded (charge of) falling away from right views, which has not been done.
amūlakena kṛta_akṛtena sāvaśeṣeṇa	amūlikāya diṭṭhivipattiyā (pātimokkhaṃ ṭhabeti) katāya	An unfounded (charge of) falling away from right views, which has been done.

(6b) Six valid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlakena kṛtena	samūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) akatāya	A founded (charge of) falling away from moral habit, which has not been done.
samūlakena_akṛtena	samūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) katāya	A founded (charge of) falling away from moral habit, which has been done.
samūlakena kṛta_akṛtena	samūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) akatāya	A founded (charge of) falling away from good habits, which has not been done.
samūlakena kṛtena sāvaśeṣeṇa	samūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) katāya	A founded (charge of) falling away from good habits, which has been done.
samūlakena_akṛtena sāvaśeṣeṇa	samūlikāya diṭṭhavipattiyā (pātimokkhaṃ ṭhabeti) akatāya	A founded (charge of) falling away from right views, which has not been done.
samūlakena kṛta_akṛtena sāvaśeṣeṇa	samūlikāya diṭṭhivipattiyā (pātimokkhaṃ ṭhabeti) katāya	A founded (charge of) falling away from right views, which has been done.

(TABLE 7) *Pākh.Kd* (VinII: 242/29-35): Cf.MSVP§11

(7a) Seven invalid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlikayā śīlavipattyā	amūlakena pārājikena	An unfounded (charge of) an offence involving Pārājika.
amūlikayā dṛṣṭivipattyā	amūlakena saṅghādisesena	An unfounded (charge of) offence involving Saṅghādisesa.
amūlikayā ācāravipattyā	amūlakena thullaccayena	An unfounded (charge of) offence involving Thullaccaya.
amūlikayā ājīvavipattyā	amūlakena pācittiyena	An unfounded (charge of) offence involving Pācittiya.
{amūlakena} ³⁰⁴ dṛṣṭena	amūlakena pāṭidesanīyena	An unfounded (charge of) offence involving Paṭidesanīya.
{amūlakena} śrutena	amūlakena dukkaṭena	An unfounded (charge of) offence involving Dukkaṭa.
{amūlakena} pariśamṅkitena	amūlakena dubbhāsitenā	An unfounded (charge of) offence involving Dubbhāsita.

(7b) Seven valid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlikayā śīlavipattyā	samūlakena pārājikena	A founded (charge of) an offence involving Pārājika.
samūlikayā dṛṣṭivipattyā	samūlakena saṅghādisesena	A founded (charge of) offence involving Saṅghādisesa.
samūlikayā ācāravipattyā	samūlakena thullaccayena	A founded (charge of) offence involving Thullaccaya.
samūlikayā ājīvavipattyā	samūlakena pācittiyena	A founded (charge of) offence involving Pācittiya.
samūlakena dṛṣṭena	samūlakena pāṭidesanīyena	A founded (charge of) offence involving Paṭidesanīya.
samūlakena śrutena	samūlakena dukkaṭena	A founded (charge of) offence involving Dukkaṭa.
samūlakena śrutena	samūlakena dubbhāsitenā	A founded (charge of) offence involving Dubbhāsita.

³⁰⁴ Cf. MSVP §11

(TABLE 8) *Pākh.Kd (VinII: 242/35-38-243/1-7): Cf.MSVP§12*

(8a) Eight invalid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
amūlikayā pārājikayā	amūlikāya sīlavipattiya (pātimokkham ṭhabeti) akatāya	An unfounded (charge of) falling away from moral habit, which has not been done.
amūlikayā saṃghāvaśeṣayā	amūlikāya sīlavipattiya (pātimokkham ṭhabeti) katāya	An unfounded (charge of) falling away from moral habit, which has been done.
amūlikayā pāyantikayā	amūlikāya ācāravipattiya (pātimokkham ṭhabeti) akatāya	An unfounded (charge of) falling away from good habits, which has not been done.
amūlikayā pratideśanikayā	amūlikāya ācāravipattiya (pātimokkham ṭhabeti) katāya	An unfounded (charge of) falling away from good habits, which has been done.
amūlikayā duṣkṛtayā	amūlikāya diṭṭhvipattiya (pātimokkham ṭhabeti) akatāya	An unfounded (charge of) falling away from right views, which has not been done.
amūlakena dṛṣṭena	amūlikāya diṭṭhivipattiya (pātimokkham ṭhabeti) katāya	An unfounded (charge of) falling away from right views, which has been done.
amūlakena śrutena	amūlikāya ājivavipattiya (pātimokkham ṭhabeti) akatāya	An unfounded (charge of) falling away from a right mode of livelihood, which has not been done.
amūlakena pariśamkitena	amūlikāya ājivavipattiya (pātimokkham ṭhabeti) katāya	An unfounded (charge of) falling away from a right mode of livelihood, which has been done.

(8b) Eight valid suspensions:

<i>Skt.Poṣadhassthāpana-vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
samūlikayā pārājikayā	samūlikāya sīlavipattiya (pātimokkham ṭhabeti) akatāya	A founded (charge of) falling away from moral habit, which has not been done.

saṃulīkayā saṃghāvaśeṣayā	saṃulīkāya sīlavipattiyā (pātimokkhaṃ ṭhpeti) katāya	A founded (charge of) falling away from moral habit, which has been done.
saṃulīkayā pāyantikayā	saṃulīkāya ācāravipattiyā (pātimokkhaṃ ṭhpeti) akatāya	A founded (charge of) falling away from good habits, which has not been done.
saṃulīkayā pratideśanikayā	saṃulīkāya ācāravipattiyā (pātimokkhaṃ ṭhpeti) katāya	A founded (charge of) falling away from good habits, which has been done.
saṃulīkayā duṣṭkṛtayā	saṃulīkāya diṭṭhvipattiyā (pātimokkhaṃ ṭhpeti) akatāya	A founded (charge of) falling away from right views, which has not been done.
saṃulakena dṛṣṭena	saṃulīkāya diṭṭhivipattiyā (pātimokkhaṃ ṭhpeti) katāya	A founded (charge of) falling away from right views, which has been done.
saṃulakena śrutena	saṃulīkāya ājivavipattiyā (pātimokkhaṃ ṭhpeti) akatāya	A founded (charge of) falling away from a right mode of livelihood, which has not been done.
saṃulakena parisaṃkitena	saṃulīkāya ājivavipattiyā (pātimokkhaṃ ṭhpeti) katāya	A founded (charge of) falling away from a right mode of livelihood, which has been done.

(TABLE 9) *Pākh.Kd (VinII: 243/7-15): Cf.MSVP§13*

(9a) Nine invalid suspensions:

<i>Skt.Poṣadhassthāpana- vastu</i>	<i>P.Pātimokkhaṭṭhapanak- khandhaka</i>	<i>Pāli Translation</i>
amūlakena kṛtena	amūlikāya sīlavipattiyā (pātimokkhaṃ ṭhpeti) akatāya	An unfounded (charge of) falling away from moral habit, which has not been done.
amūlakena_akṛtena	amūlikāya sīlavipattiyā (pātimokkhaṃ ṭhpeti) katāya	An unfounded (charge of) falling away from moral habit, which has been done.
amūlakena kṛta_akṛtena	amūlikāya sīlavipattiyā (pātimokkhaṃ ṭhpeti) katākatāya	An unfounded (charge of) falling away from moral habit, which has been done and not done.

amūlakena kṛtena sāvaśeṣeṇa	amūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) akatāya	An unfounded (charge of) falling away from good habits, which has not been done.
amūlakena_akṛtena sāvaśeṣeṇa	amūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) katāya	An unfounded (charge of) falling away from good habits, which has been done.
amūlakena kṛta_akṛtena sāvaśeṣeṇa	amūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) katākatāya	An unfounded (charge of) falling away from good habits, which has been done and not done.
amūlakena kṛtena niravaśeṣeṇa	amūlikāya diṭṭhvipattiyā (pātimokkhaṃ ṭhabeti) akatāya	An unfounded (charge of) falling away from right views, which has not been done.
amūlakena_akṛtena niravaśeṣeṇa	amūlikāya diṭṭhvipattiyā (pātimokkhaṃ ṭhabeti) katāya	An unfounded (charge of) falling away from right views, which has been done.
amūlakena kṛta_akṛtena niravaśeṣeṇa	amūlikāya diṭṭhvipattiyā (pātimokkhaṃ ṭhabeti) katākatāya	An unfounded (charge of) falling away from right views, which has been done and not done.

(9b) Nine valid suspensions:

<i>Skt.Poṣadhaṣṭhāpana- vastu</i>	<i>P.Pātimokkhaṭṭhapanak- khandhaka</i>	<i>Pāli Translation</i>
samūlakena kṛtena	samūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) akatāya	A founded (charge of) falling away from moral habit, which has not been done.
samūlakena_akṛtena	samūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) katāya	A founded (charge of) falling away from moral habit, which has been done.
samūlakena kṛta_akṛtena	samūlikāya sīlavipattiyā (pātimokkhaṃ ṭhabeti) katākatāya	A founded (charge of) falling away from moral habit, which has been done and not done.
samūlakena kṛtena sāvaśeṣeṇa	samūlikāya ācāravipattiyā (pātimokkhaṃ ṭhabeti) akatāya	A founded (charge of) falling away from good habits, which has not been done.

samūlakena_akṛtena sāvaśeṣeṇa	samūlikāya ācāravipattiyā (pātimokkham ṭhabeti) katāya	A founded (charge of) falling away from good habits, which has been done.
samūlakena kṛta_akṛtena sāvaśeṣeṇa	samūlikāya ācāravipattiyā (pātimokkham ṭhabeti) katākatāya	A founded (charge of) falling away from good habits, which has been done and not done.
samūlakena kṛtena niravaśeṣeṇa	samūlikāya diṭṭhavipattiyā (pātimokkham ṭhabeti) akatāya	A founded (charge of) falling away from right views, which has not been done.
samūlakena_akṛtena niravaśeṣeṇa	samūlikāya diṭṭhivipattiyā (pātimokkham ṭhabeti) katāya	A founded (charge of) falling away from right views, which has been done.
samūlakena kṛta_akṛtena niravaśeṣeṇa	samūlikāya diṭṭhivipattiyā (pātimokkham ṭhabeti) katākatāya	A founded (charge of) falling away from right views, which has been done and not done.

(TABLE 10) *Pākh.Kd (VinII: 243/16-33)*³⁰⁵: Cf.MSVP§14

(10a) Ten invalid suspensions:

<i>Skt.Poṣadhassthāpana -vastu</i>	<i>P.Pātimokkhaṭṭhapanak- khandhaka</i>	<i>Pāli Translation</i>
pārājiko na bhavati	na pārājiko tassam parisāyaṃ nisinno hoti	When (a bhikkhu) who has been guilty of a pārājika is not seated in that assembly.
pārājikakathā na viprakṛtā bhavati	na pārājikakathā vipakatā hoti	When no discussion is still going on (in the assembly) as to a pārājika offence.
śikṣā na pratyākhyātā bhavati	na sikkham paccakkhātako tassam parisāyaṃ nisinno hoti	When (a bhikkhu) who has abandoned the training is not seated in that assembly.

³⁰⁵ Full description, quite a further explanation, is provided in details: VinII, 243/34 - 247/3

śikṣāpratyākhyānakathā na viprakṛtā bhavati	na sikkhaṃ paccakkhātakathā vippakatā hoti	When no discussion is still going on (in the assembly) in respect of abandoning the training.
saṃgho na pratyākhyāto bhavati	dhammikaṃ sāmaggim upeti	When (the bhikkhu) submits himself to the legally prescribed concord (of the assembly).
saṃghapratyākhyānakathā na viprakṛtā bhavati	na dhammikaṃ sāmaggim paccādiyati	When (the bhikkhu) does not withdraw his acceptance of the legally prescribed concord (of the assembly).
śīlavipanno na bhavati	na dhammikāya sāmaggīyā paccādānakathā vippakatā hoti	When no discussion is still going on (in the assembly) in respect of the withdrawal of (any bhikkhu's) acceptance of the legally (prescribed) concord (of the assembly).
drṣṭivipanno na bhavati	na sīlavipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has not been suspected of an offence against morality, nor seen, nor heard.
ācāravipanno na bhavati	na ācāravipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has not been suspected of an offence against conduct, nor seen, nor heard.
ājīvavipanno na bhavati	na diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has not been suspected of an offence against doctrine, nor seen, nor heard.

(10b) Ten valid suspensions (śuklapakṣe):

<i>Skt.Poṣadhashthāpana -vastu</i>	<i>P.Pātimokkhaṭṭhapanak-khandhaka</i>	<i>Pāli Translation</i>
pārājiko bhavati	pārājiko tassaṃ parisāyaṃ nisinno hoti	When (a bhikkhu) who has been guilty of a pārājika is seated in that assembly.
pārājikakathā viprakṛtā bhavati	pārājikakathā vippakatā hoti	When discussion is still going on (in the assembly) as to a pārājika offence.

śikṣā pratyākhyātā bhavati	sikkhaṃ paccakkhātako tassam parisāyaṃ nisinno hoti	When (a bhikkhu) who has abandoned the training is seated in that assembly.
śikṣāpratyākhyānakathā viprakṛtā bhavati	sikkhaṃ paccakkhātakathā vippakatā hoti	When discussion is still going on (in the assembly) in respect of abandoning the training.
saṃghapratyākhyāto bhavati	dhammikaṃ sāmaggim na upeti	When (the bhikkhu) not submits himself to the legally prescribed concord (of the assembly).
saṃghapratyākhyānakathā viprakṛtā bhavati	dhammikaṃ sāmaggim paccādiyati	When (the bhikkhu) withdraw his acceptance of the legally prescribed concord (of the assembly).
śīlavipanno bhavati	dhammikāya sāmaggiyā paccādānakathā vippakatā hoti	When discussion is still going on (in the assembly) in respect of the withdrawal of (any bhikkhu's) acceptance of the legally (prescribed) concord (of the assembly).
drṣṭivipanno bhavati	sīlavipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has been suspected of an offence against morality, or seen, or heard.
ācāravipanno bhavati	ācāravipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has been suspected of an offence against conduct, or seen, or heard.
ājīvavipanno bhavati	diṭṭhivipattiyā diṭṭhasutaparisaṅkito hoti	When (the bhikkhu charged) has been suspected of an offence against doctrine, or seen, or heard.